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# Pathway

JANUARY, 1964

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# LIGHTED Pathway

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## ANOTHER YEAR

Another New Year dawned today—  
Dear Lord, can it be true?  
Twelve busy months have slipped away,  
Another year is through?

Another year when I have known  
The peace that Jesus gives,  
The joy of knowing sins forgiven,  
Of knowing Jesus lives!

Another year when I have walked  
With Jesus by my side  
And felt His Presence right with me,  
Whatever did betide.

A bright New Year is facing me—  
Dear Lord, what will it bring?  
Help me live each happy day  
For Thee, my Lord and King!

—Roy C. Wilkins

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# WHAT TIME IS IT ?

**T**HIS MONTH BREAKS a new year. When we were children, we thought of that distant year of 1964 and wondered if time would last that long. It has. However, as this new year begins, a gloomy picture looms before us as we remember that some theologians say that time has barely reached this year. Likewise, some statesmen have an evident foreboding concerning the precarious future of the world. Winston Churchill said, "I am an old man; I have lived a long time. I have never seen days like these. I see no hope for the future."

Douglas McArthur stated, "We have gone too far to turn back now. The battle of Armageddon is inevitable." Khrushchev said a few years ago: "We will bury you! . . . By 1972 the Red flag will fly around the world." In view of these statements the questions are asked: *What time is it? Where are we in God's timetable? Could it be that the present Dispensation is about to give way to another?* George Britt, the preacher, stated recently, "Time is very short. The prophetic utterances of Scripture are being fulfilled rapidly. Events which I preached as prophecy ten years ago I now preach as history. There have been more Biblical predictions fulfilled within the last fifty years than in all of the other years since the Cross."

What time is it? It is time for Christ to return. Just as His first coming was in fulness of time (Galatians 4:4), so shall His second coming transpire in fulness of God's time. All the conditions for His coming predicted in Scripture seem to be in evidence today. The time appears full now for His advent, and at any moment God can command His Son to return to the earth for the Church, His bride. This coming will be secret (Luke 17:34, 36). The followers of the Nazarene will be whisked away instantly, as quickly as one blinks his eye (1 Corinthians 15:51, 52), and one blinks his eye in one-one thousandth of a second! Some machines

will continue running, but will be unattended. Some cars will veer from the highway in absence of drivers, and arms of unchristian mothers will suddenly become empty by the slipping away of their infants. Little wonder the song writer says, "There will be weeping, there will be praying when our Lord shall come again."

What time is it? It is near time for the Tribulation, the woeful seven-year period between the Rapture and the Millennium. Jesus said there have never been days as terrible as the Tribulation and never shall be again after these days transpire (Matthew 24:21, 22), and He warned people to watch and pray always to escape this horrid time (Luke 21:36). "In those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them" (Revelation 9:6). In this period the power of Satan shall pervade the earth. Also during this time God shall punish Satan and his followers. Little wonder Jesus admonished us to do all we can to escape this frightening time.

What time is it? It is time for man to fall before Christ and repent of his sins. It is high time that we forsake money making, status seeking and indifference toward God and dedicate our entire selves—our faculties, our talents, our very souls—to the single proposition of saving men now. To miss the Rapture, to exist here during the Tribulation, to helplessly endure the hideous punishment poured out upon those who will have rejected Christ in deference to the Antichrist, will be mental and physical anguish beyond verbal description. It is time for us to turn wholeheartedly to God. Then we can turn lost men to Him. ●

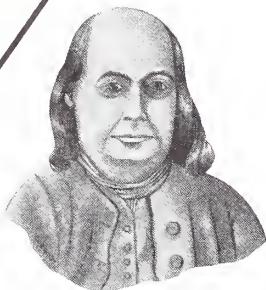
*Clyde W. Duxton*

**G**EORGE WHITEFIELD, the English evangelist, was one of the master-preachers of all time. He crossed the ocean thirteen times to conduct soul-winning campaigns in our pre-Revolutionary days.

As Moody and a great many other evangelists, he was a man given to good works as well as to preaching the gospel. One of the permanent Christian projects that he launched was an orphanage near Philadelphia, but he would not consent to its location inside of the city.

Benjamin Franklin was a great believer in Whitefield and his work and gave him support. But on the location of the orphanage he disagreed with him outright and told him he would give the undertaking no support.

Franklin liked to hear the evangelist preach so well that he couldn't stay away from the services,



## *Benjamin Franklin*

By NORMAN SCHLICHTER

Illustrated by Jerry Simpson

so he attended one soon after their final argument about the location of the orphanage. In a tribute to Whitefield which Franklin once wrote, he told about his experience at that particular service.

Everywhere that Whitefield went, he would take collections for this new philanthropic project. So, at this service, he had hardly begun his sermon until he made reference to the collection that would be taken at its conclusion.

Right then and there Franklin made up his mind that he would not contribute even the coppers he had loose in his pocket, to say nothing of some silver dollars and some gold pistoles in his purse.

As the sermon progressed, Franklin decided maybe he'd give the coppers after all. Later, he was so moved that he felt he couldn't withhold the silver. And finally, when the time for the collection came, he emptied into the offering plate the whole contents of both pocket and purse. ●



**B**ACK IN THOSE early days of automobile travel there was a road in Canada that was almost impassable in the winter. At a certain point someone erected a sign which read: *CHOOSE YOUR RUT CAREFULLY, AS YOU WILL BE DRIVING IN IT FOR FORTY MILES.*

It is very essential that we study carefully our road of life. We shall not be traveling just the next forty miles on that road, but we shall be traveling on it until we reach Eternity. If we get in the wrong rut (choice of friends, of habits, of plans), we shall soon find ourselves mired so deeply that it will be a problem to get out.

At the watershed of the Alleghenies, it is but a hairsbreadth which divides the streams flowing into the Atlantic Ocean from those flowing into the Mississippi and the Gulf. So it is often the merest trifle which decides the "rut" we choose on life's road.

E. Stanley Jones quotes some one as saying, "What life does to us in the long run depends upon what life finds in us." The same rain and the same sunshine fall on two branches of a tree. In one they cause decay, in the other growth. The same bereavement makes one person bitter and querulous, another it sweetens and refines.

A little boy was wandering from case to case in a candy store. As he wandered he studied each assortment with deep seriousness. His mother, tired of waiting, called to him, "Hurry up, son; spend your money. We must be going."

To this he replied: "But mommy, I have only one penny to spend and I've got to spend it careful." The little lad had learned a great lesson of life. If he had had a pocket full of pennies, he could have afforded to be careless in the spending of one. But he had only ONE. That made the problem serious.

I was made to think as I heard this story, "I wonder if this lad was as careful about how he spent his life." If one had ten lives to invest, one could afford to be careless in the "rut" he chose for at least nine of them. These nine could be spent having a good time, making money, investing them in every whim and fancy, just so long as that one was careful of *one* of the ten.

But there is only *one* life for each one to live. We must make this one life count for the most. We must be careful what road we choose for life's travel. We must consider our choice prayerfully and carefully. We shall not travel that road just "forty miles," but a lifetime. ●

## Choosing LIFE'S ROAD

# This GENERATION

By JAMES E. ADAMS

**Y**OUNG PEOPLE, RATHER silently and politely but nonetheless certainly, look upon their parents' generation as the one responsible for the present possibility of war and the threat of nuclear, chemical, or bacteriological annihilation." So said Professor Louis Joughlin, staff associate of the American Association of University Professors, in a speech delivered to a meeting of the National Organization on Legal Problems of Education.

Perhaps Professor Joughlin's observation is correct. But haven't all generations faced problems of survival? Haven't younger generations always inherited some unfinished business from the older generations? Haven't younger, more resilient generations many times shouldered burdens almost too heavy for their forebearers?

Moses sent twelve men to reconnoiter Canaan. They were especially awed by great walled cities and giants, the sons of Anak. Only Joshua and Caleb

were unafraid and confident they could be victorious. Every man in Israel stood with the ten fearful spies.

Their children could have said, "If Jacob had stayed where he belonged four hundred years ago, we wouldn't be in this situation. What kind of an example is this our fathers have set us?" But they didn't say it, for who went in to conquer the land with Joshua and Caleb forty years later? The younger generation!

Daniel knew that the disobedience and idolatry of the older generation had culminated in judgment and the Babylonian captivity. He knew there was no underground movement to spirit him out of bondage. But still he opened his window toward Jerusalem daily and prayed for its peace. God delivered him from the lions' den and, no doubt, used him to encourage Israel's return to their homeland under Ezra and Nehemiah.

Many years later, man left familiar surroundings and the comforts of the civilization which their forebearers had enjoyed to face the privations and perils of the new and unknown world. They came to America's shores impelled by a desire to worship God according to the dictates of their conscience. For this privilege they endured hunger and hardship.

Some tilled their fields with muskets by their sides, dreading that during their absence hostile Indians would massacre or capture their wives and children. To them freedom was dearer than life. Their love for God was stronger than death.

Thousands of our present older generation grew to adulthood during the twenties. They were not responsible for the Great Depression. In those lean years they married and established homes.

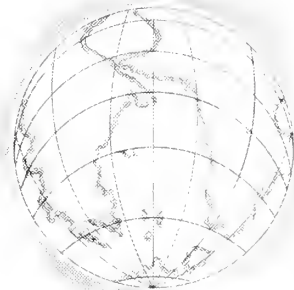
Then World War II wrested them from wet-cheeked wives and sobbing children. They learned firsthand what rifles, machine guns, mortars, artillery, and bombs could do to the bodies and minds of men. They faced an uncertain future. They faced imminent death. But they did the tasks which fell to their lot.

Our forebearers knew that the past was "water under the bridge." They didn't go through life crying for security, nor did they keep aspirins in desk drawers, tranquilizers in their pockets, and sleeping pills by their bedsides. They were too busy putting their shoulders to the wheel, doing the task which was theirs to do and leaving the future in the Master's hand.

True, tomorrow is still uncertain. To "cross the bridge before coming to it" invites pessimism. To fear the future ties our hands. To blame our problems on past generations is an easy escapism. But to do with our might what our hands find to do, to rest our faith upon the promises of God, and to occupy till He comes puts us in the train of bygone heroes of the faith. And as they were victorious, so shall we be. ●

Harry  
Johnson

# GOD NEEDS YOUTH



By C. MILTON PARSONS

**I**T MAY APPEAR strange, at first, to think that God has need of anything. If He is God, then he is the sum of all perfection and entirely sufficient. However, God is love, he needs an object for that love. God is a giver of gifts, He needs a recipient. God is a personality; He needs fellowship. God is the Creator, and in order to be pleased, He needs His creation to honor and obey Him.

God especially needs youth because they are special. If "the Lord hath need of them" could be said of two lowly animals, how much more so could this apply to the vibrant youth of our day.

God needs youth because of their *vast energies*. Youth seldom tire. It has been said, "If you want to feel young, stay around young people. If you want to get old, try to keep up with them." There is much to do and little time to do it. Youth can "work while it is day" and wait for the night to rest "when no man can work."

God needs youth because of *alert minds*. The thinking of youth is sharp and clear, unclouded by the storms of life still ahead of them. More and more the educational process is being intensified because of youth's readiness to grasp. Foreign languages and advanced math are being taught in the lower grades. God needs this primed, absorbent gray matter to reveal himself to this generation. Young Daniel was always alert to the mind and will of God when God needed him.

God needs youth because of *daring faith*. God's way is for man to step out on His promises while the fulfillment is still unseen (Hebrews 11:1). Youth are always ready to do just that. Caution and rationalism, as seen in David's older brothers on the battle line, have thwarted the plans of God many times; but spontaneous, blind faith, as seen in young David, will slay any giant that defies God and will

produce victory. Suffice it to say that sixty percent of the heroes of faith in the "faith chapter" of the Bible (Hebrews 11) earned such honor while still young.

God needs youth because of *limitless potential*. It is not until we begin asserting ourselves that we begin eliminating potential. Therefore youth, still in the cocoon stage, are without boundaires as to possibilities. Those of us who are in the full flush are nearly exposing the extent of our capabilities. However, buttoned up under the shabby coat of youth are the great men of the future—the heroes of the next generation, the philosophers, statesmen, church leaders, a president and his cabinet, astronauts of outer space. Believe in youth and help them develop their talents to the fullest; for they will rule the world. Only God can see their entire potential and can lift every young Joseph from the pit of present circumstance to the throne of potential service.

God's need for youth is exceeded, however, by youth's need for God. Without Him, youth, as a branch severed from the vine can do nothing. *Surrendered* youth will find their energies, mind, faith and potential being utilized by the Maker as "instruments of righteousness" and will shine as lights in the world as only youth can. May every young person in Christendom lose his life to Him in absolute surrender. ●

The Reverend C. Milton Parsons, B. A., State Sunday School and Youth Director of Ohio, has distinguished himself as an outstanding youth leader. Being a competent minister, he preaches regularly to congregations throughout the great state of Ohio.





# LAMPADARIOS

—Lamplighters, Mexican Style

By Cornelio Castelo

About the writer: Cornelio Castelo attends Lee College and will graduate from the Bible College division in 1965. He plans to return to Mexico for ministerial work.



Living the Christian life is implemented by study and worship.



Recreation provides opportunities for "total" Christian growth.



**T**HE Lamplighters Club was organized in Mexico by two brethren of the church, Rodolfo Farias and Cornelio Castelo. From their minds came thoughts of the amount of good a Lamplighters Club could do in Mexico.

On October 5, 1961, in the city of Hermosillo the committee for the help of childhood and lost youth met. This committee at that time was composed of only two members, Brothers Castelo and Farias. The theme they discussed was, "Why does the majority of youth growing up in the church not continue in the church after adolescence?"

The conclusion was this: Because we lack a program that will give them the opportunity to carry out their childhood desires in a Christian atmosphere, where they can be true Christians and continue serving God the rest of their days.

What did they do under these circumstances? They started to work, searching for the required materials to win youth for Christ.

This was the formula the program was based on:

1. ADORATION
2. STUDY
3. RECREATION

They started meeting on October 7 and named themselves the "Boy Scouts Club." Although they weren't directly associated with the Boy Scouts, many of their activities coincided with theirs. Their theme was Psalm 91.

The club was founded with

eight members, one teacher, and one chief. After a few months of activities, the supervisor of the territory, Rev. Antonio Bonilla, Jr., informed them of the Lamplighters Club which operated in the United States.

Because of the similarity in the clubs it was no trouble at all to join in with the Lamplighters Club of America. With this membership they constituted the first Latin American club and became the fifth country in the world to have a branch off of this program.

In its short time of existence the Lamplighters Club in Mexico has had many great results:

1. Sunday Schools have grown.
2. Children and grown-ups alike have been saved.
3. Many church and community programs have been carried out much more successfully.

After two years of operation the club has reached a membership of one hundred and has spread to many other cities. In all these places youth are being reached for Christ.

Today Brother Rodolfo Farias is the National Director of the club in Mexico. It has far surpassed its starting size in organization, membership, and salvation of souls. As it is said: "The desire to do is the power to do."

If you would like to win lost youth to the Lord Jesus Christ, look into the various opportunities the Lamplighters Club can offer you. ●



# A PASTOR NEEDS YOUTH

By JACKIE G. BRIDGES

**E**VERY TWENTY FOUR hours, ten thousand American young people have their thirteenth birthday and step into the turbulent "teen" years. This is a world of excitement, dreams, and problems. They are brought to the realization that they are someone, going somewhere. These young people are in danger.

There are eighteen million of them in America, at least fifty percent of whom have no church home. For each of them, Satan and his demon demolition experts have undermined their entire world with the dynamite of *sin*—ready to blast, destroy, and wreck their lives.

Pastors should remember that youth's energies can be squandered or saved; they can be used or abused; they can be wrecked or redeemed. It all depends on what a teen-ager means to the pastor. We need these young people.

It might be that I am aware of this one thought because of experience. The Burlington Church of God (Knoxville, Tennessee), where I pastor, has

twenty-six different workers who are either elected or appointed to church work positions. Of these, seventeen of them are under thirty-five years old, and nine of these seventeen are under twenty-one.

This fact has taught me several lessons. We need our youth because they are *active*. It is easy to wrap them up in work, and work they will until the job has been done. It has been our youth that have gone door to door in personal evangelism. It has been our youth that have spearheaded home visitation. The youth of our churches are active. As pastors, we need that. Let's get them and use that energy for God.

We need our youth because they are *ambitious*. They have a drive within them that pushes them on. Young people have the potential of changing the world for Christ or for chaos and Communism. When faced with a challenge, they respond. With them, the word *impossible* is turned into all things possible.

They helped to bring a sweeping revival to our local church. They helped to bring a mighty soul-stirring camp meeting to our state this year. Why? They were enthusiastic and ambitious to work for the Lord. They weren't satisfied with the same old number or holding our own. They reached out for the lost.

As pastors, we need to harness and use this ambition and enthusiasm.

Two years ago, fifty thousand Soviet young people stood in Red Square, Moscow, chanting, "We will change the world; we will change the world." They are changing it. The moral collapse of our nation must be changed through a transformed new generation. Youth who are on fire for God today can help change the outlook for the future tomorrows.

Pastor, check your church budget and see what the church invests in youth. Think back to your teen years and ask, "What can I do to make our church more effective in reaching youth?" Remember, unless we reach them and their hearts today, they will break our hearts tomorrow. Don't despise them, but please advise them. Don't force them to go out looking for excitement; prayerfully provide for them the challenge and opportunities in serving Christ.

Many thousands of young people live without a definite purpose or objective; they are just wandering through life. This is because they have no hope for the future. Let us see to it that Christ becomes their *hope*. Let us help them to be ardent youth today, that they may be ardent leaders tomorrow. Pastors, we need our youth. ●



Pastor of the Burlington Church of God, Knoxville, Tennessee, the Reverend Jackie G. Bridges has proven to be an able leader of his congregation. He is an active youth leader and is a member of the State Sunday School and Youth Board of his state.

# ANA BENTA'S VICTORY

By RUTH CRAWFORD

Missionary to Brazil



**W**HEN FOUR OF our "Lamplighters" received their first flame, it was a notable occasion and one which drew plenty of attention in our community. For the program, the girls wore green pleated skirts and white blouses; the boys wore green short pants and white shirts. The presentation was well arranged and went smoothly. But when the members who had earned their first flame went forward to receive them, I could not help but think of Ana Benta. She was not there.

Last June after the closing exercise of the first semester of school, one small fourth-grade girl politely said goodbye, gave Millie Crosswhite (the director of our primary school) a hug, and, turning quickly with her eyes full of tears, ran toward the lingering crowd. We watched her making her way through the crowd until she vanished from sight. Our hearts weighed heavily with love and sympathy for grown-up-acting thirteen year old Ana Benta.

Ana Benta lived with an aunt and uncle in order to be able to attend our school. Shortly after she joined the Lamplighters' Club, her relatives began to notice that she was devoting a lot of time to club activities. Almost every Sunday afternoon she was

asking if she might go to the club meeting, or if she might go with the Lamplighters to distribute tracts and visit homes. They also noticed that she was spending a lot of time reading the New Testament which she had received. They, being Catholic, began to rebel. Shortly before the close of first semester this year, they demanded that Ana Benta resign her office in the Lamplighters.

On the day that Ana Benta withdrew from the club, she related the reasons she had to resign. Until that day she had never mentioned the persecutions which she encountered at

home because of her stand for Christ. For weeks her aunt had constantly nagged at her about spending so much time with "religion." Finally her uncle joined in. She could read her New Testament only in secret. After she was forced to give up her membership in the Lamplighters' Club, they also told her that she could not stay with them during the second semester because they "would be traveling."

Had she not been hindered, Ana Benta would no doubt have been among the first to advance in rank in our club. As it was, she was not among the group to receive the first Lamplighters' flame.

But this isn't the end of the story. The other day Ana Benta came out to visit us and she just beamed! Upon leaving her uncle's house, she went to where her mother lives on a farm several miles outside of Goiania.

After a few weeks at home, no doubt bearing a good Christian testimony, Ana Benta convinced her mother that the experience she had with the Lord was *real*. Her mother realized that she was going to stand true, regardless of the cost. Now instead of making fun, her mother tells her neighbors what a "good little Christian" Ana Benta is. ●



Ana Benta

# Campus Call



By H. ALLEN GROSS

I occasionally meet a clean-cut, honest, and refreshing Christian young person in non-Christian colleges. In the midst of eccentrics, beatniks, playboys, pseudo-intellectuals, and run of the mill mediocrity, it is indeed refreshing to meet a born again Christian young person. I have met such a person in Ken Nelson.

On February 27, 1963, I read this editorial in a State University campus production called the "Spectrum."

"Some of us are attending North Dakota State University because it's the thing to do. Some are here to socialize and have a good time. Others are at school as a preparatory step to obtaining a respectable job. A few are here to pursue truth.

"For whatever reasons we find ourselves on this campus, we have a responsibility to investigate. We are encouraged to investigate our special field of interest. We are encouraged to ask such questions as "Why do we exist?" and "What is life all about anyway?"

"We've seen friends who've "gone religious." William Jennings Bryan and Abraham Lincoln in speaking of their lives pointed to their personal commitment to Jesus Christ. "U. S. Olympic decathlon champion Rafer Johnson claims that "since that night I took Jesus Christ into my life, every phase of my life has been so much fuller and richer, socially, academically, athletically, and spiritually."

"The nature of our job as college students and the impact that Christianity has had on the lives of individuals demand that we investigate the claims of Christ on our lives."

This editorial was written by Ken Nelson. Ken, a Blue Key Member, had just been elected president of the NDSU Student Body. NDSU has about 3500 students enrolled. The election was won by only four votes. Ken being a non-Greek (not a

fraternity member), this was a great victory. Non-Greeks are not usually considered as Presidential material. Both of Ken's opponents were fraternity members.

During the election campaign, Ken took a Christian stand against smoking. When he spoke at the Sigma Chi house, he was asked if as president, he would advocate the removal of cigarette machines from campus.

Ken explained by saying that last year, North Dakota Attorney General, Leslie Bergum, began strictly enforcing a North Dakota law which forbids the sale of cigarettes to anyone under the age of 21.

Nelson, a counselor at Churchill Hall, felt that he was responsible for any minors purchasing cigarettes from the vending machine in Churchill. Since it was not practical for a guard to be placed at the machine to insure only legal purchases, Ken favored the removal of the machine.

Ken said, "If I, as president, ever demanded that cigarette machines be removed from campus, I would probably be the most unpopular student body president that NDSU has had for a long time. However, I do think the problem should be investigated in terms of the administration's responsibility to follow North Dakota laws."

No, Ken Nelson is not a Church of God member. But in the Church of God we have many young Christians in non-Christian colleges who are willing to take a stand for the right when the wrong is popular. May Ken Nelson's success be an inspiration for all college Christians to take a definite stand for Christ.

Let us remember, with only one reservation in our consecration to God our consecration is nullified. Christ demands a complete surrender to Him in college. ●

*Editor's Note: The writer, Reverend H. Allen Gross, pastors the Wahpeton, North Dakota Church of God and is a senior at North Dakota State University.*

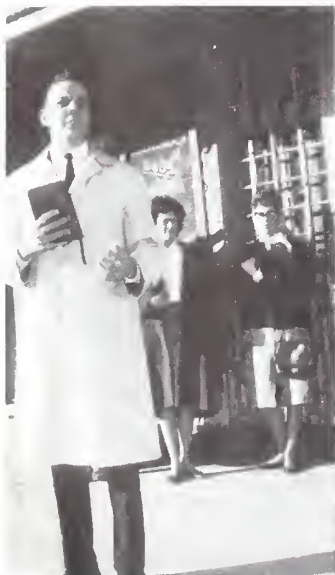


DO YOU KNOW?

CAN YOU TELL AN INQUIRER?

# HOW TO BE SAVED

By CHARLES R. BEACH



Repent and believe the Gospel

**HAVE I SINNED?**—"For all have sinned, and come short of the glory of God" (Romans 3:23).

**WHAT WILL REMOVE MY SINS?**—"And the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7b).

**WHAT MUST I DO TO BE SAVED AND TO BE RID OF MY SINS?**—"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31). "For whosoever shall call upon the name of the Lord shall be saved" (Romans 10:13).

**WHEN I CALL UPON THE LORD, WHAT SHOULD I TELL HIM AND WHAT WILL HE DO?**—"If we confess our sins, he [God] is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

**IF I CANNOT REMEMBER ALL OF MY SINS, WHAT THEN SHOULD I SAY TO THE LORD?** "God be merciful to me a sinner," (Luke 18:13b).

**IS THIS SHORT CONFESSION SUFFICIENT TO JUSTIFY ME BEFORE GOD?**—"I [Jesus] tell you, this man went down to his house justified" (Luke 18:14a).

**WHO AND WHERE IS MY PRIEST TO WHOM I SHOULD CONFESS MY SINS?**—"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession" (Hebrews 4:14).

**IS JESUS MY ONLY PRIESTLY MEDIATOR?**—"For *there* is one God, and one mediator between God and men, the man Christ Jesus" (1 Timothy 2:5).

**WHO TAKES ON MY SINS AFTER THEY ARE REMOVED FROM ME?**—"And the Lord hath laid on him the iniquity of us all" (Isaiah 53:6b). "Who [Jesus "who did no sin" (1 Peter 2:22a)] his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness" (1 Peter 2:24a).

**DOES GOD CONTINUE TO HOLD THESE SINS AGAINST ME?**—"And their sins and iniquities will I remember no more" (Hebrews 10:17).

**IS THERE ANY DANGER IN PUTTING OFF THE CONFESSION OF MY SINS AND THE ACCEPTANCE OF JESUS AS MY SAVIOUR?**—"Boast not thyself of to morrow; for thou knowest not what a day may bring forth" (Proverbs 27:1).

**WHAT IS THE REAL VALUE OF MY SOUL AND ITS SALVATION?**—"For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36).

**MAYBE THE LORD WILL NOT ACCEPT ME WHEN I CALL UPON HIM FOR SALVATION?**—"And him that cometh to me I will in no wise cast out" (John 6:37b).

**HOW DO I KNOW THAT GOD REALLY WANTS ME TO BE SAVED?**—"Who ["God our Sa-

viour"] will have all men to be saved, and to come unto the knowledge of the truth" (1 Timothy 2:4).

**DOES THE LORD WANT SOME TO BE LOST?**—"The Lord is. . . not willing that any should perish, but that all should come to repentance" (2 Peter 3:9).

**AFTER I AM SAVED, WILL THE LORD HELP WHENEVER I AM TEMPTED TO SIN?**—"The Lord knoweth how to deliver the godly out of temptations" (2 Peter 2:9a).

**WHAT IF I FAIL GOD AND SIN AGAIN AFTER I AM SAVED?**—"My little children ["your sins are forgiven you for his name's sake" (1 John 2:12b)], these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). "Return, thou backsliding Israel, . . . Only acknowledge thine iniquity" (Jeremiah 3:12, 13 *passim*).

**WILL SACRIFICES OTHER THAN THAT OF CHRIST CLEANSE OUR SINS?**—"For it is not possible that the blood of bulls and goats should take away sins" (Hebrews 10:4).

**IS CHRIST'S SACRIFICIAL OFFERING SUFFICIENT FOR THE CLEANSING OF ALL?**—"By the which will we are sanctified through the offering of the body of Jesus Christ once for all" (Hebrews 10:10).

**IF I SHOULD BECOME SAVED SHOULD I NOT KEEP MY RELIGION TO MYSELF?**—"If thou shalt confess with thy mouth the Lord Jesus, . . . thou shalt be saved" (Romans 10:9).

**HOW SHALL I BE BENEFITED BY TESTIFYING TO OTHERS ABOUT JESUS?**—"And they

overcame him [the devil] by the blood of the Lamb [Jesus], and by the word of their testimony" (Revelation 12:11a).

**WHAT WILL MY TESTIMONIES ABOUT AND MY CONFESSIONS OF CHRIST PROVE?**—"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God" (1 John 4:15).

**IF I FIND MY TESTIMONY WEAK, WHAT WILL GIVE STRENGTH TO MY WITNESSING FOR CHRIST?**—"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me. . . unto the uttermost part of the earth" (Acts 2:8).

**IF I FAIL TO ACKNOWLEDGE MY SINS AND TO ACCEPT CHRIST, WILL THE GOOD THINGS WHICH I HAVE DONE FOR NEEDY PEOPLE AND FOR THE CHURCH SAVE ME?**—"Not by works of righteousness which we have done, but according to his mercy he saved us" (Titus 3:5a).

**WILL KEEPING THE MOSAIC LAW, WHICH INCLUDES THE TEN COMMANDMENTS, SAVE ME AND JUSTIFY ME BEFORE GOD?**—"Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, . . . for by the works of the law shall no flesh be justified" (Galatians 2:16).

**IF I THEREFORE ACCEPT CHRIST AND AM SAVED, THEN WHAT?**—"These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life" (1 John 5:13a); "Re-

joice, because your names are written in heaven" (Luke 10:20b).

**IF I CHOOSE TO CONTINUE IN OR RETURN TO SIN, WHAT WILL HAPPEN TO MY NAME?**—"And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Exodus 32:33).

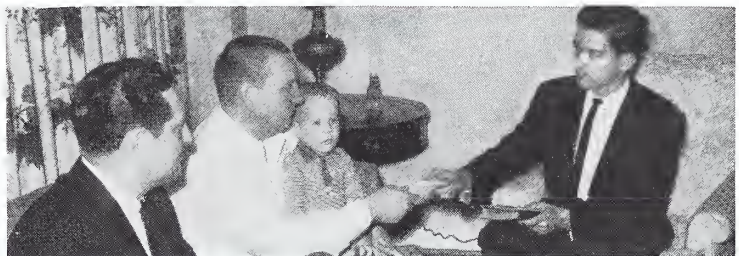
**AT THE GREAT JUDGMENT, WHAT WILL HAPPEN TO THOSE WHOSE NAMES ARE MISSING FROM GOD'S BOOK OF LIFE?**—"And whosoever was not found written in the book of life was cast into the lake of fire" (Revelation 20:15), "and shall be tormented day and night for ever and ever" (Revelation 20:10).

**IF I BELIEVE IN GOD, ACCEPT HIS WORD AS TRUTH, CONFESS TO HIM MY SINS, TURN FROM MY SINS (WITH HIS AID), RECEIVE HIS SON, JESUS, AS MY PERSONAL SAVIOUR, AND LIVE AND WITNESS FOR HIM, CAN I BE ASSURED OF ESCAPING THIS AWFUL JUDGMENT?**—"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, [judgment]; but is passed from death unto life" (John 5:24).

**OTHER THAN JESUS, IS THERE ANY RELIGION, CHURCH, ORGANIZATION OR INDIVIDUAL THAT CAN SAVE ME?**—"Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).



Mr. Charles R. Beach, M.A., is director of the Christian Service Department of Lee College. His chief interest is training and directing students in personal witnessing. He has distinguished himself in the consequential work of soul-winning.



Christ is not willing that any should perish



THIS ARTICLE REVEALS MEANS OF REACHING THE WHOLE FAMILY IN  
THE YOUNG PEOPLE'S ENDEAVOR



# FAMILY TR

By DC

*W*E ARE CHARTING a new course for Y.P.E.!

This exciting development may hold the answer for your Y.P.E.—*Family Training Hour*. Churches that now seem to be getting the best results from their youth meetings are those that have accepted the challenge to minister to the whole family and in so doing give a new meaning to youth programs.

Your National Youth Department has for several years been prayerfully searching for the answer to the dilemma facing our weekly youth services. In the development of a departmental program, many progressive churches have fallen into a second Sunday School and subsequently abandoned departmentalization, going back to one weekly program for all ages. Family Training Hour can now offer definite direction which will solve many of the problems facing the departmental program.

## *Why Y.P.E.?*

What was the single most important reason for the creation of Young People's Endeavor? It was not to be a second Sunday School. It was not just for entertainment, fellowship, or social





E. A

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meetings. The Y.P.E. was not created to be another preaching service. Its primary purpose was and is for training. This gives Y.P.E. a reason to exist.

## Why Family Training Hour?

The development of Family Training Hour will give your children a place for expression in one or several groups. The Junior will be given adult sponsorship but allowed to begin learning how to accept responsibility. The teen-ager is allowed full responsibility for his program planning and participation as he is motivated and wisely guided by an adult sponsor. The young adult and adult may be involved in challenging study and group interaction. Hence, Family Training Hour can reach the whole family.

Over the years Y.P.E. has attracted the whole family. Many of these services did a fine job of holding their interest and fulfilling the major aims of the Y.P.E. The advent of a progressive Sunday School program has led the Church of God into an amazingly rapid developing construction program where the Sunday School plant has become important in our building plans.

Now the Y.P.E. has an opportunity and a responsibility to use these facilities in a graded Y.P.E. program. Since we have every age group represented in attendance at Y.P.E., why not give them training on their level of interest in a Family Training Hour?

Here is a checklist to help you determine whether you need to consider a Family Training Hour.

1. Are your children (8 years and younger) active in Y.P.E.?
2. Do your juniors have weekly participation?
3. Are the teen-agers interested in Y.P.E.? Do they even attend?
4. Do the teen-agers have opportunity to develop as leaders by planning the programs as well as participating?
5. Do adults have opportunity to study Biblical, doctrinal, and practical subjects that will help them to grow in the Lord?
6. Is the Y.P.E. producing leadership for your church?

If you answer NO to any of these questions you need to consider FAMILY TRAINING HOUR.

## New Family Training Hour Program Materials

The biggest problem in your transition to Family Training Hour may be the lack of adequate curriculum materials. We are now offering a supplement to the *Pilot* which will adequately meet your needs. The National Sunday School and Youth Board has approved "Training Hour" for official use in the Family Training Hour program.

Get this picture. Instead of reading a clipping before a group of bored adults, your teenage son is engaged in a discussion of "How to face temptation," or "Cults that confuse." Perhaps he is listening to an interview with a Christian businessman on "Careers for Christians." He may be enjoying a program on "Partners at Home", which shows that home is not a dull place to be avoided.

While the teen-ager sings,

worships, and discusses his problems, his parents are engaged in a study of How to Study the Bible, Personal Evangelism, The Christian Home, or Communism and Christianity. At the same time the children and juniors are equally challenged in their class with their own group.

Each of these titles comes from our new Training Hour guides. This material is colorfully written for each age level and presented attractively in quarterly sections. It is available from Pathway Bookstores or the Church of God Publishing House. It is also on your Sunday School and Y.P.E. order form.

**THE FAMILY TRAINING HOUR IS DESIGNED TO HELP ADULTS MEET THE DEMANDS OF THEIR DAY.**



The National Sunday School and Youth Department urges each church to endeavor to set up a Family Training Hour by taking these three important steps:

1. Secure the booklet, *Make Y.P.E. A Family Training Hour*, from the National Sunday School and Youth Department.

2. Endeavor to design your Y.P.E. after the Family Training Hour suggested pattern.

3. Use Family Training Hour material as well as the *Pilot* for your curriculum guide. Order this material from the Church of God Publishing House on your regular Sunday School and Y.P.E. quarterly order form. ●

# Sandra's Quandary

by *Betrice Boyle*



Illustrated by Freddie Coleman

SANDRA AND HER girl friend, Babs, sat lazily on bright colored pillows on the floor at Sandra's house listening to some new records Babs had brought over.

"Guess what, Babs," said Sandra, "I have had two date bids for New Year's Eve. Fred Winn asked me for a date yesterday when I was getting some crackers at the Ace Rite Market where he works."

"I thought Don Edwards was your date for New Year's Eve," Babs said. "You and I are suppose to be in the Christian Debs' skit for our church's watch night pantomime."

"I told Fred I had a date with Don," Sandra said.

Both girls belonged to Christian Debs, a young people's club for girls at their church. Sandra hadn't been a member for long, as it was only last summer that she gave her heart to the Lord Jesus.

Sandra, vivacious and full of fun, was very popular at Washington High where she was a senior, even though she no longer dated boys that were not Christians.

Later when Babs went home, Sandra was standing in the doorway saying good-bye to her girl friend when the mailman

handed her a letter. She mumbled, "Thanks," then she saw the letter was from Don. He should be home now only two days before New Year's Eve and their pantomime.

With trembling fingers she tore open the letter. Disappointment washed over her. Don wrote that his uncle's health had improved, but he wasn't strong enough to take the end of the year inventory of his drugstore. So Don had to stay a few days in the city and help his uncle.

"I'm sorry about New Year's Eve," Don wrote.

Sorry! What good did that do her. There wasn't one girl in her



class that didn't have at least one date bid for New Year's Eve. Sandra was popular. There were not many Christian boys in her class, and a senior had to date another senior, or someone who had finished school.

Fred had asked her for a date yesterday, and she had turned him down. Surely he would not have a date by now. He was a big wheel at High, and, being nearly two years older than the rest of the boys, most of the girls were crazy about him. He had been badly injured in a car wreck in his junior year and had been unable to go to school for a couple of years.

Fred wasn't a Christian and he kidded a lot. She had been with him at a school picnic last spring before she became a Christian and Fred was okay. Now, she thought, she was the only girl in her senior class without a date for New Year's Eve. Why had she turned Fred down so flat, so completely? She felt perturbed as she walked to the market to buy some bread.

Sandra pushed open the big glass door of Ace Rite Market and bumped into Mrs. Edwards, Don's mother. Sandra apologized to Mrs. Edwards for not watching where she was going and hurried on for the bread.

"Hi, Duchess," Fred kidded at the end of the check-out stand. "So your boy friend stood you up for New Year's Eve? What a shame, a pretty girl like you."

Sandra could feel her face getting hot with embarrassment when Fred teased her.

"How about being my girl for the New Year's Eve shindig at the Blue Restaurant?" Fred asked. Sandra nodded yes.

When she got back home, Babs was waiting for her. Sandra didn't pay much attention to what her chum said about practicing their parts of Father Time in the pantomime. She pushed her blue sweater off her shoulders. She always felt hot when she was nervous about something, and she was nervous

about her date for New Year's Eve.

"I have a date for New Year's Eve with Fred," she announced.

"Not Fred Winn, he runs with the wildest kids in town!" Babs cried with surprise in her voice. "Is he coming to our pantomime?"

"No, he has reserved a table with his friends at the Blue Restaurant."

"Sandra Allen! You can't go to that, that place. It's a night club."

"I'm not going to be the only senior at Washington High that doesn't have a date for New Year's Eve." Sandra said defiantly.

Babs asked her friend again to come to the pantomime with her and Bob.

"I'm not going to have all the Debs feeling sorry for me. I'm not going to have them and the whole school pity me, and that's that!"

She turned her back on Babs and walked haughtily to the kitchen. Sandra knew she could have a lot of fun in the pantomime her church had on New Year's Eve, but she was too proud to go without a date.

The last day of the year found Sandra busy setting her hair and getting ready for her date. She pressed her prettiest dress, feeling alone and confused. Her parents were visiting Grandma Allen.

She put on her new Christmas record and then started to dress. Soon the music of "Where He Leads Me I Will Follow" flowed into the room. Sandra snapped off the record player. It just didn't seem right listening to hymns while getting ready to go to a night club with Fred.

She sat down on her bed and took out her diary. She would be tired when she got home, too tired to write in it. Night club, or church, like a seesaw, up and down the unbidden thoughts went. She tried to push the

thoughts of her church from her mind.

Under the date December 31, she wrote with her new ball-point pen.

"Have a date with Fred, he's taking me to a night club." After Sandra wrote those lines, she had an odd feeling, like it couldn't be Sandra Allen, a Christian Deb, going to a place like the Blue Restaurant.

"I have every right to want a date and have fun tonight. And I'm too proud to go to the pantomime at church alone," she wrote. Then she remembered something her Sunday School teacher had told her.

"Never be too proud to put being a Christian first." There was that verse in the Bible about being proud, she had memorized when she was a child.

"The proud," she tried to remember, but she couldn't recall the scripture. She went into the living room and picked up the family's well-worn Bible from the end table. In the concordance she found the reference she wanted. She turned the pages slowly until she found the verse that she had tried to remember.

"And the patient in spirit is better than the proud in spirit." She thought that over carefully.

Then she phoned Fred, "I can't go," Sandra cut in before Fred could say a word. "I'm a Christian. I guess I nearly forgot; I can't go to a night club."

"Okay," Fred said and hung up.

Now that the right decision had been made, she felt a lot better, a lot happier. Then she called Babs.

"Happy New Year," Sandra called over the phone to her friend. "This is the half of Father Time speaking." She heard Babs laugh softly.

"That is if you haven't found another pendulum for Father Time."

"No, you're still in," Babs said.

And Sandra knew she was still in the crowd that were Christians through and through.



A Story for  
Children

# SAD SATURDAY

By NEAL CURTIS

**A**LL WEEK LONG, Gary and Steve had been planning for Saturday. Gary was the oldest, nearly twelve. His brother, Steve, was seven. "We can do so many things this Saturday!" Gary said. The boys were in their room, and Steve was very sleepy.

"Can we make a snowman in the front yard?" asked Steve, yawning, as he climbed beneath the covers.

"Well, maybe we can do that tomorrow afternoon," Gary replied, smiling down at his young brother. "I thought it would be fun to take our sleds and walk over to the park in the morning."

"Yes! That will be fun!" Steve answered, happily. He closed his blue eyes and was asleep before Gary turned off the light.

Gary walked to the window and looked out at the white snow on the ground. Tomorrow, they would have a wonderful time! Gary yawned and stretched.

Gary turned down the covers of his bed and took a final look at Steve. Steve's shoulders weren't covered, so Gary tip-toes over and pulled up the warm wool blanket. Steve snuggled comfortably beneath the covers, and Gary grinned. He liked his young brother very much.

Gary was sound asleep the next morning when Steve shook him, saying, "Gary! Wake up!" Gary opened his eyes and blinked at Steve. "Why are you crying, Steve?" Gary asked, throwing back the covers.

"This is Saturday, and we were going to have so much fun!" cried the little boy. He pointed toward the window. "Look, Gary. We can't play outside—it's snowing too hard!"

Gary looked. Steve was right. The sky was dark and gloomy. Thick flurries of snowflakes swirled through the air. "Oh, this is terrible!" Gary moaned, hurrying to the window. "It is a blizzard, and we will have to stay in the house today."

Steve cried louder than ever. Mother walked into the room and put her arms around the very sad little boy. "Don't cry, Steve. There will be other Saturdays when you and Gary can play in the snow," Mother told him.

Gary nodded. "That's right. It is too bad we can't play outside today, but there will be other Saturdays," he said, grinning at Steve.

Gary didn't feel much like grinning. He was almost as sad and disappointed as Steve. Still, he did his best to smile, and by the time breakfast was ready, Steve was smiling, too.

"What can we do today?" Steve asked, drinking a second glass of milk. "We can't use our sleds and we can't build a big snowman, either," he said, beginning to look sad again as he stared through the kitchen windows at the large white snowflakes flying everywhere.

Gary had been doing some careful thinking while he ate breakfast. Now, Gary shoved back his chair and excused himself, then walked into the other room. "I'll be right back," Gary called over his shoulder to Steve. "Wait for me in the kitchen."

A few minutes later when Gary hurried back into the kitchen where Steve sat so unhappily, there was a wide smile on Gary's face. "We are going to have a pirate's treasure hunt!" Gary told Steve. "I asked Mother to hide two gingerbread cookies and it's up to us to find them!"

"A treasure hunt!" Steve cried, his eyes shining with happy excitement. "Why, that sounds like great fun! I'm going to start looking for the hidden treasure right this minute!" Steve said, laughing as he raced from the kitchen.

Gary followed his brother and joined in the search. The winter storm blowing outside was forgotten. The sad Saturday was forgotten, too, by both boys. Hunting for the delicious pirates' treasures was even more fun than Gary had expected! ●



"And daily in the temple and from *HOUSE TO HOUSE* they ceased not to preach and to teach Jesus Christ."

# House to House Evangelism

BY AUBREY D. MAYE

**W**E ARE LIVING in an age where methods of doing things seem to be changing very rapidly. Manufacturers employ new methods for greater production and businesses use new systems and machines for accounting and keeping records.

In many and maybe most of these cases, the new methods prove much better than the older ones which had been used; consequently, the old methods are cast aside as no longer being useful. The Bible has given us several different methods for the spreading of the gospel of Christ, and despite the many changes in doing other things, these still prove to be the most effective in winning souls.

Our problem is not so much that we have substituted new methods as the fact that we have not fully employed all the Biblical methods which are at our disposal. We may be made to wonder sometimes at the phenomenal growth of some of the cults of our own nation, but the fact is that they are using a Biblical method of the Early Church of which we have only in recent years seen the real value. This method is nothing

more than intensive house-to-house witnessing by their ministers and laity alike.

Each year thousands of people are won by these cults through this method. No doubt many of them could have been won to the truth of the full gospel if we would use this same method and reach them first. Maybe some have refrained from this type of soul-winning because it was the method used more exclusively by some of the prominent cults. We must remember, however, that this method of evangelism does not find its basis in any cult, but in the Bible itself.

We have heard time and again that the majority of the people in the United States attend church very seldom and some never attend. We are ready to admit this and at times seem somewhat concerned, but I fear that it has only reached our minds and has never yet penetrated to our hearts to the point that we really desire to do something about it. Did the early disciples preach Christ only to those who came to the temple and those in the market places? The Bible tells us that, "daily in the temple and from *house to house*

they ceased not to preach and to teach Jesus Christ."

The pulpit ministry must never be subordinated, but when we fail to reach people in the church, we must go where they are with the gospel and "compel them to come in." This is a job not only for the minister but also for every Christian. I have heard that when the grain is ready for harvest in Japan, it must be gathered quickly or some will fall into the water and be lost. The whole family goes together into the field to harvest the grain as quickly as possible.

Even so must the whole family of God in some manner go into the harvest field of this world to rescue souls before they are lost. Many young people want to do something for Christ but have not found an outlet for this desire. As a young Christian, I was faced with a similar problem. I had a desire to do something for Christ but was hesitant to really witness freely for Him. But one day a young man took me house-to-house witnessing and I found that it worked and that God was in this method of spreading the gospel.

If young people today will dedicate themselves fanatically to Communism and other godless causes, why should not we stand forth and say as the Apostle Paul that we are not ashamed of this gospel of truth. And we should not only stand forth, but also **GO FORTH** to witness for Christ by every means possible—"in the temple and from *house to house*." ●

The Reverend Aubrey Maye, B. A., has just returned from a preaching tour in Europe. Having graduated from Lee College in May, 1963, he became a respected leader of the Pioneers For Christ, a witnessing society, while at that institution.





# Youth in *ACTION*



**Los Angeles, California, Youth Choir**

God is abundantly blessing here at the Hyde Park Church of God, in Los Angeles, California. Under the supervision of our pastor, the Reverend Linwood Jacobs, and the youth leader, Jerry Dockter, the Youth Choir has grown both in number and in ability.

Brother Jacobs' talent for leadership in music and voice

and Brother Dockter's capability in directing the youth, plus the anointing of the Holy Ghost upon our young people, have accounted for the growth of this work. As you look at the picture of the group, remember to hold them up before the Lord in prayer, that many more will be added to their number.

—E. G. Gagain, Reporter

## NEW ORLEANS

Y.P.E.

HAS

## HAWAIIAN LUAU



The young people of the New Orleans, Louisiana, Spain Street Church of God recently enjoyed a Hawaiian Luau given by the local Y.P.E. group leaders. The atmosphere was very authentic. We decorated our educational building in Hawaiian style and used a stereo with Hawaiian music, which played very softly throughout the evening.

Our tables were lowered almost to the floor, so that everyone sat on the floor around the tables. To complete the realism, there was a variety of island dishes served. As you can see from the picture above, all of our young people and Y.P.E. leaders came dressed in Hawaiian style, and we had a great time. God is certainly blessing our local Y.P.E. in a great way.

—Annette Carter  
Y.P.E. President

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# TIME *of* TRAINING

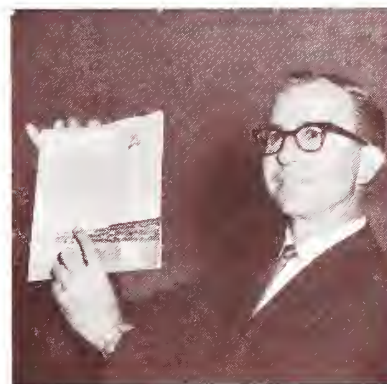
by Clyne W. Buxton

**M**ARYLAND, DELAWARE, and the District of Columbia constitute a comparatively small geographical area, yet the Church of God has progressed so well there that it has a double "A" rating, the highest a state (or in this case a group of states) can achieve. Under the oversight of the Reverend W. J. Brown for the last three years and four months, this area has exemplified steady growth.

Little wonder, then, that the 1963 State Sunday School and Youth Convention effloresced with success. Convening in the spacious and utilitarian Milford, Delaware, Church, the two-day and two-night convention attracted hundreds of delegates and nineteen lecturers.

The Reverend Harold L. Chesser, Jr., State Sunday School and Youth Director, planned, promoted, and presided over this time of inspiration, exhortation, and information. The Reverend Chesser displayed remarkable acumen in directing this magnificent convention of thirty-three workshops, five worship services and two films.

Workshops covering almost all facets of Sunday School and youth work were attended by delegates eager to improve themselves in order to be more effective in their particular area of service to Christ. The lecturers had spent hours in preparation and with their years of experience were able to assist the delegates greatly. The convention evinced outstanding success.



Editor Buxton discusses the "New Look" of the "Lighted Pathway."



Walter R. Pettitt preaches on "Win Your World."



Hundreds came to the sanctuary to worship



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OTHER MEETING,  
MAIL COUPON TODAY

## PEN PALS

Pic. Carl Lerch, 2042533 (18)  
"D" Co. C & E Battalion  
Class 7 day M.C.R.D.  
San Diego 40, California

Edwin Kerr (23)  
Gibsonville  
North Carolina

Jerry E. Fitzgerald (17)  
P. O. Box 292  
Dover, Florida

Miss Gloria Humphrey (14)  
Route 2, Box 96-B  
Biloxi, Mississippi

Miss Joan Stephens (16)  
P.O. Box 27  
Cedartown, Georgia

Miss Linda Faye Smith (15)  
907 South Main Street  
Chincoteague, Virginia 23336

Miss Vera Stout (22)  
Ridge Road  
Chincoteague, Virginia

Miss Reba Morrow (14)  
Birchwood, Tennessee 37308

Miss Stella Childs (17)  
Birchwood, Tennessee 37308

Miss Ethel Childs (17)  
Birchwood, Tennessee 37308

Miss Estelle Myers (17)  
Birchwood, Tennessee 37308

Ricky Huett (12)  
708 Ponderosa  
Hurst, Texas

David Petty (11)  
2550 Fabens  
Dallas 29, Texas

Miss Sandra Moreland (18)  
235 2nd Street, NE  
Washington 2, D.C.

AB Gale E. Morland, 13804061  
(20)  
FLT 1198, Box 1501  
Lackland Air Force Base  
San Antonio, Texas

Walter Engel (23)  
305 3rd Avenue, NE  
Swift Current, Sask.  
Canada

Miss Mary Ann Johnson (16)  
Route 1  
Milton, West Virginia

Miss Ann Becket  
Route 2, Box 99  
Milton, West Virginia

Miss Sandra K. Kirtley  
Route 1  
Milton, West Virginia

Miss Sandra Glover (19)  
Route 1  
Owens Cross Roads, Alabama  
53763

Miss Betty Ann Moss (20)  
622 South Vyne Street  
Rocky Mount, North Carolina

Miss Betty Huff (16)  
3 Academy Drive  
Williamston, South Carolina

Miss Sandra Coggins (15)  
Route 2  
Woodstock, Georgia

Miss Mildred Durden (17)  
Route 1, Box 182  
Soperton, Georgia 30457

Wayne Matthews (22)  
Route 4, Box 522  
Hickory, North Carolina

Larry Barnes  
P.O. Box 157  
Loughman, Florida 33858

Miss Barbara Guinn (17)  
Box 556  
Chetopa, Kansas

Miss Virginia Guinn (11)  
Box 556  
Chetopa, Kansas

Miss Jackie Sills (14)  
1412 South Crest Drive  
Peoria, Illinois

Miss Maria Landes (15)  
3210 West Middle Road  
Peoria, Illinois

Miss Cherryle Baker (15)  
1707 South Oakwood  
Peoria, Illinois

Miss Bobbie Sue Epps (15)  
1316 South Laramie Street  
Peoria, Illinois 61605

Leroy L. Evans (20)  
98 Burngreave Road  
Sheffield 3  
England

Miss Janice Burroughs (17)  
P. O. Box 227  
Coker, Alabama

Miss Dorothy Rogers (17)  
Cherokee Road  
Williamston, South Carolina

J. V. Martin (24)  
General Delivery  
Four Oaks, North Carolina

Miss Peggy Laurene Powers  
(15)  
Route 1, Box 110  
Unicoi, Tennessee

Miss Ivory Mae Jones (14)  
Manchester, Kentucky

Miss Naomi Ruth Turner (15)  
Manchester, Kentucky

Miss Veronica Sue Jones (13)  
Manchester, Kentucky

Miss Charlotte Faye Harkins  
(14)  
Manchester, Kentucky

Miss Jackie Harkins (13)  
Fourmile, Kentucky

Miss Louise Hubbard (18)  
Manchester, Kentucky

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(From page 27)

Crescent Springs, Kentucky	127
Maiden, North Carolina	127
Pembroke, North Carolina	127
Minot, North Dakota	127
Sale Creek, Tennessee	127
Carson Springs, Tennessee	127
Mallory, West Virginia	127
Torrance, California	126
Daytona Beach, Florida	126
West Winter Haven, Florida	126
Mableton, Georgia	126
West Durham, North Carolina	126
Dyersburg, Tennessee	126
Miami (Hialeah), Florida	125
Samoset, Florida	125
Marietta, Georgia	125
Wallins, Kentucky	125
Bastrop, Louisiana	125
Hamilton (Tabernacle), Ohio	125

### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

Total Monthly Attendance for October	
Greenville (Tremont Avenue), South Carolina	5,112
Kannapolis (Elm Street), North Carolina	1,150
East Lumberton, North Carolina	1,013
East Gadsden, Alabama	966
Columbus (Freib Avenue), Ohio	950
Fresno Temple, California	800
Vauchuse, South Carolina	737
Fresno (H/M), California	659
Atlanta (Hemphill), Georgia	625
Samoset, Florida	502

### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	25
West Virginia	21
Alabama	19
Michigan	19
California	18
Florida	16
Oklahoma	15
Ohio	13
Pennsylvania	12
North Carolina	8
Tennessee	8

### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	37
New Sunday Schools organized since June 30, 1963	34
Total Sunday Schools organized since June 30, 1963	71

### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it's the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report its visits to its State Director.

Greenville (Tremont Avenue), South Carolina	2,059
Birmingham (North), Alabama	1,231
Middletown (Clayton), Ohio	1,000
Dayton, Ohio	900
Cincinnati (Central Parkway), Ohio	875
South Lebanon, Ohio	825
Anderson (Osborne), South Carolina	800
Lenoir City, Tennessee	675
Greenville, South Carolina	652

### Young People's Endeavor

Average Weekly Attendance  
October, 1963

200 and Over

Dayton (E. 4th), Ohio	343
Greenville (Tremont), South Carolina	280
Jacksonville (Springfield), Florida	254
Middletown (Clayton), Ohio	254

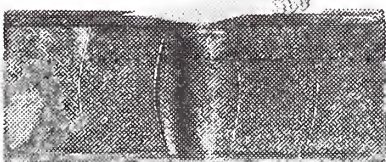
75 to 99

Goldsboro, North Carolina	244
Erwin, North Carolina	213
150 to 199	
Sevierville (Park Road), Tennessee	185
Mobile (Crichton), Alabama	179
Rome (West), Georgia	172
Nicholls, Georgia	171
Chattanooga (North), Tennessee	161
Mercersburg, Pennsylvania	158
Buford, Georgia	154
East Lumberton, North Carolina	150
100 to 149	
Chattanooga (4th Ave.), Tennessee	146
Garden City, Florida	144
Saddle Tree, North Carolina	140
Hamilton (7th and Chestnut), Ohio	138
Wilmington (4th St.), North Carolina	137
Dayton, Tennessee	137
Lenoir City, Tennessee	137
Whitwell, Tennessee	137
Birmingham (North), Alabama	135
Brunswick, Georgia	131
South Gastonia, North Carolina	131
Hugo, Oklahoma	130
Orlando (Orange Ave.), Florida	129
Kalamazoo, Michigan	129
Wyandotte, Michigan	129
Avondale Estates, Georgia	128
Waynesburg, Pennsylvania	128
Johnson City, Tennessee	127
Princeton, West Virginia	127
Parkwood, Alabama	126
Lakeland (Lake Wire), Florida	126
Rossville, Georgia	126
New York (3rd Ave.), New York	125
Greer, South Carolina	125
Radford, Virginia	125
Cleveland (South), Tennessee	124
Dayton (Oakridge Dr.), Ohio	123
Memphis (North), Tennessee	123
West Liberty, Kentucky	122
West Flint, Michigan	122
Buhl, Alabama	121
Rifle Range, Florida	121
Albany (East), Georgia	121
Barnardsville, North Carolina	121
Jacksonville (Southside Estates), Florida	120
Waycross (Brunel St.), Georgia	120
Lexington, North Carolina	120
Perry, Florida	119
Couches Fork, Indiana	119
Edgemere, Maryland	119
Canton (9th and Gibbs), Ohio	118
Van Dyke, Michigan	117
Melbourne, Florida	115
Tampa (Sulphur Springs), Florida	115
Fort Worth (Riverside), Texas	114
South Lebanon, Ohio	113
York, South Carolina	112
Garden City, Alabama	111
Jacksonville (Lane Avenue), Florida	111
West Hollywood, Florida	111
St. Louis (Gravois), Missouri	110
Pulaski, Virginia	110
Cocoa (Magnolia), Florida	109
Brooklyn, Maryland	109
Columbia, South Carolina	109
Gan Hill, South Carolina	109
Austin, Indiana	108
Prichard (Wilson Ave.), Alabama	107
Arcadia, Florida	106
Loughman, Florida	105
Baldwin, Georgia	105
Cheraw, South Carolina	105
Chattanooga (East), Tennessee	105
Swift Current, Canada	105
Greenville (Woodside), South Carolina	104
Louisville (Faith Temple), Kentucky	103
Patterson Creek, Kentucky	103
Springfield, Missouri	103
B'adenboro, North Carolina	103
Crumbleys Chapel, Alabama	102
South Mt. Zion, Georgia	102
Roanoke Rapids, North Carolina	102
Ruby, South Carolina	102
Mt. Carmel, North Carolina	101
Lawton, Oklahoma	101
Woodruff, South Carolina	100
Paris, Texas	100
75 to 99	
Plant City, Florida	99
Middlesex, North Carolina	99
Carthage, Tennessee	99



Nashville (Meridian St.), Tennessee	99	Bainbridge, Georgia	82
Sylacauga, Alabama	98	Easton, Maryland	82
Nassau (Faith Temple), Bahamas	98	Gallipolis, Ohio	82
Ft. Lauderdale, Florida	98	Xenia, Ohio	82
Louisville (Community), Kentucky	98	Effingham, South Carolina	82
Hope Mills, North Carolina	98	Mobile (Krafton), Alabama	81
Birmingham (Pike Ave.), Alabama	97	Trafford, Alabama	81
Tarpon Springs, Florida	97	Poplar, California	81
River Rouge, Michigan	97	Seaford, Delaware	81
Anderson (McDuffie), South Carolina	97	Taft, Florida	81
Shorts Creek, Virginia	97	East Point, Georgia	81
Eckman, West Virginia	97	Savannah (Derenne Ave.), Georgia	81
Daytona Beach, Florida	96	Ludville, Georgia	81
Chicago (Roseland), Illinois	96	Monroe (4th St.), Michigan	81
East Bernstadt, Kentucky	96	East Belmont, North Carolina	81
Ablene, Texas	96	Kannapolis (Elm Street), North Carolina	81
Wurtland, Kentucky	95	Lenoir, North Carolina	81
Patetown, North Carolina	95	Claysburg, Pennsylvania	81
Langley, South Carolina	95	Oregonia, Ohio	81
La Follette, Tennessee	95	Aicoa, Tennessee	81
Amarillo (West), Texas	95	Christiansburg, Virginia	81
Montiac, Michigan	94	Caraway, Arkansas	80
Thorn, Mississippi	94	North Miami, Florida	80
Dayton (Hoover), Ohio	94	Jackson (Bailey), Mississippi	80
Fairview, South Carolina	94	Randiemann, North Carolina	80
McColl, South Carolina	93	West Hillsboro, North Carolina	80
Anniston, Alabama	92	Fairborn, Ohio	80
Spring Hill, Alabama	92	Knoxville (Oakwood), Tennessee	80
Lakedale, North Carolina	92	Memphis (Park Avenue), Tennessee	80
Cincinnati (Eastern), Ohio	92	Unicol, Tennessee	80
Cincinnati (Hatmaker), Ohio	92	Mallory, West Virginia	80
Columbus (Belvidere), Ohio	92	Samoset, Florida	79
Bristol, Virginia	92	Elkhart, Indiana	79
Somerset, Kentucky	91	Evarts, Kentucky	79
Winchester, Kentucky	91	Ravenna, Kentucky	79
Hemingway, South Carolina	91	Jena, Louisiana	79
Fort Myers, Florida	91	Johnson City (East), Tennessee	79
West Lakeland, Florida	90	Allen Junction, West Virginia	79
Gary, Indiana	90	Robnette, West Virginia	79
Crescent Springs, Kentucky	90	Fort Payne, Alabama	78
Fayetteville, North Carolina	90	Rome (North), Georgia	78
East Burlington, North Carolina	90	Portage, Indiana	78
Knoxville (Central), Tennessee	90	Louisville (Highland Park), Kentucky	78
Graham, Texas	90	Cumberland, Maryland	78
Torrance, California	89	Iowa Park, Texas	78
West Indianapolis, Indiana	89	Indiana Valley, Virginia	78
Chokoloskee, Florida	89	Lake City, Florida	77
Sanford, Florida	88	Catolettsburg, Kentucky	77
Carrollton, Georgia	88	Middletown (Oxford), Ohio	77
Duluth, Georgia	88	Somerset, Pennsylvania	77
Benton, Illinois	88	White Hall, South Carolina	77
Royal Oak, Michigan	88	Lemmon, South Dakota	77
Willson, North Carolina	88	Henrietta, Texas	77
Gaffney, South Carolina	88	Memphis (Rosamond Avenue), Tennessee	77
Rock Hill, South Carolina	88	Carlsbad (9th and Missouri), New Mexico	77
Olney, Texas	88	Decatur, Alabama	76
Indian Springs, Alabama	87	Houston, Alabama	76
Springfield, North Carolina	87	Pine Bluff, Arkansas	76
Urbana, Ohio	87	Daytona Beach, Florida	76
Williamsburg, Pennsylvania	87	Haines City, Florida	76
Griffin, Georgia	86	Alma, Georgia	76
Everett, Pennsylvania	86	Evansville (Park Place), Indiana	76
Laurens, South Carolina	86	Cambridge, Maryland	76
Sewanee, Tennessee	86	China Grove, North Carolina	76
Elkins, West Virginia	86	Dayton (Ketterling), Ohio	76
Addison, Alabama	85	Lorain, Ohio	76
Guntersville, Alabama	85	Ninety Six, South Carolina	76
Springville, Alabama	85	Townsend, Tennessee	76
Eastpoint, Florida	85	Blackwater, Arkansas	75
Fort Pierce, Florida	85	Ontario, California	75
Valdosta, Georgia	85	Chicago (Narragansett), Illinois	75
Vanceburg, Kentucky	85	Boonsboro, Maryland	75
Chicago (Kedzie), Illinois	85	Clarksburg, Maryland	75
Franklin, Ohio	85	Hagerstown, Maryland	75
Lebanon, Pennsylvania	85	Natchez, Mississippi	75
Leachville, Arkansas	85	Bronx (Brook), New York	75
Jones Chapel, Alabama	84	Benson, North Carolina	75
Talladega, Alabama	84	Troutman, North Carolina	75
Zion, Alabama	84	Cleveland (Brookside), Ohio	75
Fort Oglethorpe, Georgia	84	Newville, Pennsylvania	75
Rome (East), Georgia	84	Summersville, South Carolina	75
Savannah (Westside), Georgia	84	Kingsport (Chestnut Street), Tennessee	75
Coillinsville, Illinois	84	Dallas (Oak Cliff), Texas	75
Willard, Ohio	84	Atwell, West Virginia	75
Marion, South Carolina	84		
Bristol, Tennessee	84		
Madisonville, Tennessee	84		
Pasco, Washington	84		
Huntington, West Virginia	84		
Live Oak, Florida	83		
West Frankfort, Illinois	83		
Freeburn, Indiana	83		
Newport, Indiana	83		
Washington, North Carolina	83		
Bat Cave, North Carolina	83		
Newark, Ohio	83		
Garrison, West Virginia	83		
Mobile (Oakdale), Alabama	82		
Straight Creek, Alabama	82		
West Wnter Haven, Florida	82		

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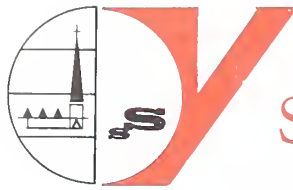
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## SPIRITUAL RESULTS AMONG OUR YOUTH October 31, 1963

Saved	3,445
Sanctified	1,589
Filled With Holy Ghost	1,224
Added to the Church	1,011
Since June 30, 1963	
Saved	13,785
Sanctified	6,467
Filled With Holy Ghost	5,464
Added to the Church	3,561



# Sunday School and Youth Statistics

by Cecil B. Knight

National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
October, 1963

### 500 and Over

Greenville (Tremont), South Carolina	874
Dayton (East Fourth), Ohio	683
Middletown (Clayton), Ohio	680
Canton (9th and Gibbs), Ohio	578
Cincinnati (Central Parkway), Ohio	519
Atlanta (Hemphill), Georgia	505

### 400-499

Jacksonville (Springfield), Florida	496
Griffin, Georgia	476
Hamilton (7th and Chestnut), Ohio	445
Kannapolis (Elm Street), North Carolina	440
Cleveland (North), Tennessee	413

### 300-399

Chattanooga (North), Tennessee	389
South Gastonia, North Carolina	382
Lenoir City, Tennessee	362
Wilmington (4th Street), North Carolina	356
Avondale Estates, Georgia	351
West Flint, Michigan	350
Fairborn, Ohio	349
Mobile (Crichton), Alabama	347
Newport News, Virginia	344
Tampa (Buifalo), Florida	342
Nassau (Faith Temple), Bahamas	339
Lakeland (Lake Wire), Florida	335
Cleveland (South), Tennessee	334
Buford, Georgia	330
Anderson (McDuffie), South Carolina	330
Erwin, North Carolina	317
Anderson (Osborne), South Carolina	315
Rock Hill, South Carolina	314
Detroit (Tabernacle), Michigan	312
Orlando (Orange), Florida	311
Rome (North), Georgia	311
Savannah (Derenne Avenue), Georgia	308
East Liberty, Pennsylvania	304
Austin, Indiana	300

### 200-299

Dillon, South Carolina	292
Phoenix (44th Street), Arizona	287
Daisy, Tennessee	289
Alabama City, Alabama	284
Milford, Delaware	283
East Lumberton, North Carolina	282
Dayton (Oakridge Drive), Ohio	282
Sumiton, Alabama	280
West Gastonia, North Carolina	280
Delray Beach, Florida	278
Monroe (4th Street), Michigan	277
Whitwell, Tennessee	275
Van Dyke, Michigan	272
South Rocky Mount, North Carolina	268
Winchester, Kentucky	266
Brooklyn, Maryland	265
Tampa (Sulphur Springs), Florida	259
Jesup, Georgia	258
Saddle Tree, North Carolina	258
West Indianapolis, Indiana	257

Greer, South Carolina	257
Baldwin Park, California	256
Columbia, South Carolina	256
Radford, Virginia	256
New York (Third Avenue), New York	250
Greenville (Woodside), South Carolina	250
Salisbury, Maryland	249
Augusta (Crawford Avenue), Georgia	246
Melbourne, Florida	245
Huntsville (Governors Drive), Alabama	244
Lawton, Oklahoma	244
Pulaski, Virginia	244
Fort Mill, South Carolina	243
Knoxville (Central), South Carolina	243
Wilson, North Carolina	240
Laurinburg, North Carolina	240
Atlanta (Riverside), Georgia	237
Somerset, Kentucky	237
Dalton, Georgia	232
Princeton, West Virginia	232
Louisville (Highland Park), Kentucky	228

Nashville (Meridian Street), Tennessee	228
Birmingham (North), Alabama	227
Brunswick, Georgia	225
Cleveland (Brookside), Ohio	225
South Lebanon, Ohio	224
Wyandotte, Michigan	223
Fort Myers, Florida	222
Easton, Maryland	222
Pontiac, Michigan	222
Lenoir, North Carolina	220
Charlotte (Parkwood), North Carolina	219
Akron (East Market), Ohio	218
Johnson City, Tennessee	218
Langley, South Carolina	215
Alma, Georgia	214
Greenville (Park Place), South Carolina	214
York, South Carolina	214
Lakeland (West), Florida	213
Washington, D.C.	212
Anniston, Alabama	210
Birmingham (Pike Avenue), Alabama	210
Perry, Florida	210
Waycross (Brunel Street), Georgia	210
Mercersburg, Pennsylvania	210
Douglas, Georgia	209
Rifle Range, Florida	207
Macon (Napier Avenue), Georgia	207
East Belmont, North Carolina	205
Ontario, California	204
Middletown (Oxford), Ohio	204
Norfolk, Virginia	203
Rossville, Georgia	201
Fayetteville, North Carolina	200
Columbus (Frebis), Ohio	200
Marion, South Carolina	200

Williamsburg, Pennsylvania	199
Greenville (Washington), South Carolina	199
Greenwood, South Carolina	199
Sanford, North Carolina	198
Birmingham (South Park), Alabama	197
Tifton, Georgia	197
Calhoun, Georgia	196
Valdosta, Georgia	196
Mobile (Krafton), Alabama	194

Lawrenceville, Georgia	194
Lexington, North Carolina	194
Lancaster, Ohio	194
West Danville, Virginia	194
Fort Lauderdale, Florida	193
Chester, South Carolina	193
Jackson (Bailey Avenue), Mississippi	192
Dallas, North Carolina	192
Sevierville (Park Road), Tennessee	192
Claysburg, Pennsylvania	191
Honea Path, South Carolina	191
Republic, Alabama	190
Cincinnati (Hatmaker), Ohio	190
McColl, South Carolina	189
Belton, South Carolina	188
Lake City, South Carolina	188
Cramerton, North Carolina	187
Sanford, Florida	186
Bristol, Tennessee	186
Thomasville, North Carolina	185
Fresno Temple, California	184
Miamisburg, Ohio	184
Springfield, Ohio	184
Pelzer, South Carolina	184
Logan, West Virginia	184
Franklin, Ohio	183
Parkersburg, West Virginia	183
Huntington, West Virginia	182
Pomona, California	181
Georgetown, South Carolina	181
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ADDRESS _____									
CITY _____						STATE _____			
OCCUPATION _____						MY AUTO INSURANCE EXPIRES MONTH _____ DAY _____ YEAR _____			
DRIVERS	CIRCLE OWNER OF THIS CAR	SELF	WIFE OR HUSBAND	PRINCIPAL DRIVER	ALL OTHER DRIVERS			YES! Please quote—without obligation to me—your total abstinence's insurance rate for my auto.	
	AGE				1	2	3		
	SEX								
	MARRIED								
OWNS ANOTHER AUTO									
AUTOMOBILE	YEAR _____			NO. OF CARS IN HOUSEHOLD _____			USE OF CAR <input type="checkbox"/> PRINCIPALLY FOR PLEASURE <input type="checkbox"/> BUSINESS USE FOR WORK TO AND FROM WORK MILES ONE WAY NO. OF MILES DRIVEN PER YR. _____		
	MODEL AND BODY TYPE _____								
	PURCHASED	MO. _____	YR. _____	<input type="checkbox"/> NEW <input type="checkbox"/> USED					

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All Alone  
I've Got Hews  
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Blackwood Brothers Quartet  
I'm Free Again  
What a Saviour  
He  
When God's Chariot Comes  
The Love of God  
Lord, Build Me a Cabin  
Sing, Be Happy  
Beyond the Sunset  
Give Me Time  
There's a God Somewhere  
It's Wonderful to Me  
When They Ring Those Golden Bells  
for You and Me

## 3 LeFEVRES SING—The LeFevres

I Love to Call His Name  
Let Us Go Back  
I Want to Walk  
Scatter Sunshine  
When I Got Saved  
Mama Sang Me a Song  
Is Your Name Written There?  
I Want to Know More  
On the Battlefield  
Where We'll Never Grow Old  
Sweet By and By  
When the Gates Swing Open

## 4 HE WHISPERS SWEET PEACE TO ME

Oak Ridge Quartet  
He Will Never Let Me Down  
At Last  
The Love of God  
Closer to Thee  
I'm in Love With Jesus  
He Whispers Sweet Peace to Me  
Little Biddy Chapel  
Heaven Will Surely Be Worth It All  
Until Then  
Everybody Ought to Know  
Guide My Feet  
I've Found a New Way

## 5 MAGNIFY THE LORD—Forward in Faith Choir

Magnify the Lord  
O Jesus, I Have Promised  
Don't Take Your Eyes Off the Saviour  
Rise Up, O Church of God  
Waiting on the Lord  
Praise Ye the Triune God  
Because of Calvary  
Sing Unto the Lord  
God Is Sufficient for You  
Head of the Church Triumphant  
Spirit of God!  
Give Thanks Unto the Lord

How the Club Operates:

Each month members will receive the "Record Guide" listing that month's album titles, artist or artists, and selection of songs. If Club Member wishes to receive the album listed for that month, he does nothing,



Choose  
One for  
**99¢**

## CLUB BENEFITS:

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- \* A Club Membership Card entitling you to all future Club benefits.
- \* 25% discount off current retail prices of ALL Gospel records purchased through the Club.
- \* A copy of "Record Guide" each month indicating the record for that month. The "Record Guide" will also list three alternate records each month.

Includes all records under following labels: ZONDERVAN, CHRISTIAN FAITH, SKYLITE, SING, MAJESTIC, HEARTWARMING and other major labels.

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SELECT 1 RECORD ABOVE AND CIRCLE THE CORRESPONDING NUMBER HERE. WHEN CIRCLING MORE THAN ONE YOU RECEIVE ADDITIONAL RECORDS AT 25% OFF.

☐ 99c enclosed in payment

☐ Charge to my account

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_

1

4

2

5

3

PATHWAY RECORD CLUB, 922 MONTGOMERY AVENUE, CLEVELAND, TENNESSEE

it will come AUTOMATICALLY. If he does not want the selection, he simply mails a properly checked slip indicating the choice of one or more of three alternate selections or a rejection of all records that month.



LIGHTED

# Pathway

FEBRUARY, 1964

*Saint Halls  
Davin, N. D.*





# Question, Please

## LIGHTED Pathway

February

Vol. 35, No. 2

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Do you think it is worth while for us beginning college students to spend our money (or rather our father's money) for an education? In the face of world conditions, would it be better for us to follow the admonition of Jesus, found in John 9:4 when He said He must work ". . . while it is day: the night cometh, when no man can work." Please help us find the best answer to our problem.—J.B.

Dear J.B.,

We are always proud of our young people who want to get busy in their work for God. Youth is the time for enthusiasm and hard work. I say a hearty, "Yes, you should go to work today!" But—DON'T QUIT SCHOOL TO DO IT! Getting prepared to work is a part of your work for God and is just as necessary as the actual ministry itself.

An education is putting all your abilities together in a state of readiness to be used of God when the need arises. No time spent in preparation is wasted and no money could be better spent than that which goes into fitting you to be the most profitable servant of the Lord that you are capable of becoming.

The apostles had no school in which Paul could enroll after his Damascus Road experience, so he went alone into the desert to be taught of God. (Remember, he had already spent his youth in the finest school his day had to offer.) God had called him so he must be prepared for whatever lay ahead. Don't be misled by the idea that if God has called you, He will give you all the information you need. The Holy Ghost will bring to your remembrance the things you will have need of. BUT, you must have known them before you can recall them!

Your education is work. Study is hard work. If the Lord returns while you are in school, He will say that you have "occupied until I came."

—Mrs. Avis Swiger

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# The DAY A NATION CRIED

## A Guest Editorial

By CLAY COOPER\*

Illustrated by Jerry Simpson

**T**HE DAY Mr. Kennedy died, sorrow gripped the hearts of sympathetic beings everywhere. Women wept unrestrained, and suddenly it was no longer unmanly to cry. People sobbed unashamedly in the streets. Church bells tolled! Within moments, the Nation was in mourning. The sound of mirth ceased in the Land.

"Oh, no!" we wailed. Not the President! Why did it have to happen to him?

God be thanked that when the sky fell in, Americans were of such a frame of mind and heart as to instantaneously answer an appeal to call on God. But why did it seem so right, now, for radio and TV announcers and commentators together with members of officialdom to summon the nation to prayer? More proper to go into every school and classroom, where a radio was dialed in or a TV switched on, and appeal to boys and girls to bow their heads and pray? Abruptly, certain Supreme Court decisions seemed ridiculous . . . null and void! When tragedy struck, it was no longer regarded as a crime against the State, or unconstitutional, to implore students to reverently petition the Father above. Where now, the law suit? Where now, the judicial complaisance, the adjudicating in favor of the objections of a handful of blatant atheists . . . and others. Where the protest now? Where the verdict in their favor? Where the *unconstitutionality* writ?

In the hour of crisis, the legality, or fancied illegality, of prayer within the four walls of a schoolroom suddenly becomes ridiculous! Something should be made of this. Something big! How and by whom I have not been able to think through as yet, but certainly here are salient issues jutting out from all that happened on November 22, 1963, which deserve the attention of all men of thought and action.

Whenever the Nation faces a crisis, it is God giving it opportunity to take spiritual inventory. "What if our Republic were now shattered?" wrote the Reverend M. R. Watkinson to the Secretary of the Treasury, Salmon P. Chase, on November 13, 1861. "Would not antiquaries of succeeding centuries reason from our past, that we were a heathen nation?"

The Secretary's response in those days of Civil War and near self-destruction was the motto, "In God We Trust," which first appeared on the bronze two cent pieces of 1864. This affirmation, this Faith of our Fathers (once judged legal), if reaffirmed at all levels of our national life during the present crisis, should go a long way in preserving us today from further Divine judgment, perhaps from disintegration. ●

*\*Mr. Cooper is the founder and director of Vision, Inc., Spokane, Washington.*

# A Glimpse of Courage

By VIOLETTA GAMMON

**M**ANY OF YOU young ladies and men have stood in the rotunda of our nation's Capitol admiring the grandeur of this enormous circular room. The unforgettable painting on the ceiling, the unusual acoustics, and the marble busts of our famous forbears awe the mind of one who views them for the first time.

As you proceed around the room admiring and examining the statues of so many great Americans, there is one which is immediately recognizable to old and young alike. It is the bust of our sixteenth President, Abraham Lincoln. I think I can surprise you by telling you that a little ninety-pound teen-age girl by the name of Vinnie Ream was the sculptress of this bust.

How did this come about? Vinnie was from a poor family who lived in Washington, D.C., during the Civil War. In her early teens she found that her fingers were unusually nimble in creating shapes out of clay. She progressed by working in a studio under the watchful eye of a master sculptor in her spare hours while not working in a post office. In Vinnie's heart there lay a dream so fantastic that she was almost afraid to admit it. She visioned someday of sitting near Mr. Lincoln and recording his features in clay so that everyone could see what he really looked like. This desire was so strong that it led her to the White House where she asked for permission to speak to Mr. Lincoln.

At that time, our President was in the midst of a seemingly losing war. Out of his deep pity for the poor and having heard that this little girl was in a destitute condition, he granted Vinnie's request. Thus Vinnie obtained her greatest desire. Mary Lincoln, The First Lady, said that Mr. Lincoln would have never allowed the greatest sculptor in his office at a time like this, but because of his genuine love for the impoverished, Vinnie gained admission.

Miss Ream came for four months to watch Lincoln's every move. She watched his face as he gazed out to

the South, past the half-finished Washington Memorial toward the direction of the bloody battlefields. She saw him as he sadly remembered his little boy, Willie, and tears moistened his cheeks in sorrow when thinking of the little lad's untimely death. She sat near his desk on a Friday in April, knowing that he planned to go to the theater that evening with his wife. That was the last look Vinnie had of Mr. Lincoln.

After Lincoln's death, Congress decided to grant a commission to some great sculptor to make a bust of Lincoln to stand in the Capitol's rotunda.

Vinnie had little hope of winning the right to carve the Great Emancipator's face out of marble. But she wrote to Mrs. Lincoln asking her for a recommendation. In Mary Lincoln's grief and mental anguish, she wrote back that she did not remember such a girl visiting the White House, even though she had conversed with Miss Ream on various occasions. What a blow to Vinnie's hope!

Over great odds, past applications of world known artists, Vinnie won the commission and began her noble work of art. The fact that she had so recently sat by Lincoln's side and witnessed his every emotion was the deciding factor that gave this teen-ager the desire of her heart.

Many of you are Vinnie's age with stars in your eyes and castles in the sky. But if you really have a talent, an exceptional ability, refuse to accept the fact that you are too young to use it. Pursue your desired course. If it is attending college, a trade school, nursing school, business school—whatever it may be—make the first step toward your goal; the second step will be much easier.

"Let no man despise thy youth" (1 Timothy 4:12). These words from the Bible were meant for YOU. You can make a niche in the society of the world, and this world of ours will be a little more pleasant for everyone just because you passed through. ●



**A**N AMAZING FEATURE of this modern life is an attempt by certain devious forces to decry and deny the existence of God. These groups, ranging from materialism to Communism, feel some uncontrollable urge to become atheistic in their outlook.

Is there a God? The Bible *assumes* it: "In the beginning God . . ." (Genesis 1:1). Human nature gives *assent* to the fact: from the laws written in the heart, he searches and gropes for God "... if haply they might feel after him, and find him" (Acts 17:27). The physical world *asserts* it: The beauty, symmetry, and inescapable order of this universe show forth His handiwork. "For the invisible things of him from the creation of the world are clearly seen . . ." (Romans 1:20). Any and every philosophy of man to the contrary—there is a GOD.

Could you be convinced that the sleek sports car became an object of creation and admiration by a mere accident? That the painting "Blue Boy" by Gainsborough was the result of mere chance? That these and other man-made things were results of mere chance, a fortuitous concourse of atoms, happenstance or some other quirk of nature? Every sane and sensible man believes that these and similar objects demand the creativity of some mind.

The proof of God is just as evident as this universe we live in. "The heavens declare the glory of God; and the firmament sheweth his handywork" (Psalm 19:1). Deny God? Then deny the multi-colored rainbow that arches its back against a backdrop of blue clouds. Deny God? Then deny the beauty, the symmetry and fragrance of the rose. Deny God? Then deny the

complexities of the atom, the precision of movement of the heavenly bodies, and that masterpiece of intricacy—man.

Some doubts arise because of the theory of evolution which, essentially, denies a Creator. Many of today's youth are swayed by this professorial reasoning which demands an evolutionary process rather than a Creative fiat. I should, a thousand times over, rather commit my faith to belief in a creative First Cause, than to submit my intellect and faith to evolution with its "missing links," absurd mathematical chances, unexplained and unaccounted for origins, and its flagrant disregard for God's inexorable laws.

This escape from God and His creativeness would destroy everything the Bible teaches. These evolutionary teachers have as their god the most intellectual man; their heaven is the best society attainable; their hell is simply those problems and disagreeable situations one finds on earth; and their destiny is the grave.

Some people hesitate to believe in something they cannot see. They remind one of the young man who told a friend that he could not believe in anything that could not be seen. The companion then asked if he had seen his own brains. Upon receiving a confession from the skeptic that he had not, the friend then pointedly asserted, "What makes you think you have brains, then?"

This young man serves to point up the naive approach some mortals have to a belief in God. We trust our lives to the pilot closeted in the cockpit of the airplane. We trust our security to the unseen mariner at the helm of the ship. We trust the builders of automobiles to properly construct them so that they will safely carry us; food prepared unseen to nourish us; and air, though invisible, to invigorate us. But how much more evidential and compelling are the evidences of God to those who believe and trust in the Almighty.

Who then can see God clearly? Only those "new creatures" with

By PHILEMON G. ROBERTS

# DENY GOD?



new spiritual eyes can hope to comprehend and learn more fully about God. With this new vision man can be taken from this mundane, terrestrial existence and be drawn closer to the celestial beauty of God. Having found this new relationship to God, what marvelous attributes of God we now see, beautiful visions we may behold, and heavenly blessings we can apprehend! ●



Holding the BA and BD degrees, the Reverend Philemon G. Roberts is Sunday School and Youth Director of Florida. He is a proficient writer, having authored the book, *Holiness—God's Will for God's People*.

# Wanted: Pearl Merchants

**P**EARLS ARE PRECIOUS, and therefore costly. The beauty of the green jade with its swirling streaks of amber and white, cannot be matched by any other stone—except the precious pearl. This is common Chinese opinion.

Following the long, critical drought during the first half-year of 1963, the heavens finally opened and the rain poured! It wasn't just "raindrops" to the Chinese; it was "pearl drops." Exquisite silks displayed in the tailoring shops tempt the passers-by. Of all the gorgeous colors that reflect every hue in the spectrum, no other color is so pure and flawless as "pearl-white," the Chinese say.

Rice, the sustenance of all southern Chinese menus, is very cheap. Without rice there can be no meal. When the fields have cracked with famine, resembling badly baked cake, rice becomes costly, and therefore precious. Always, after the land has "healed," the first wholesome meal is offered to the gods in appreciation. This isn't just "rice"; the Chinese call it "pearled rice."

Likewise, there are many "pearls" in the Orient. But Hong Kong is a special "pearl." It is a land of opportunity to the starving refugee. It is a place for amusement and caprice to the tourist. The extraordinary exporting and financial opportunities woo the investor. Most countries clamor for trading agreements with its cheap labor that is cheaper than Japanese labor—to their amazement! But what does Hong Kong mean to the missionary?

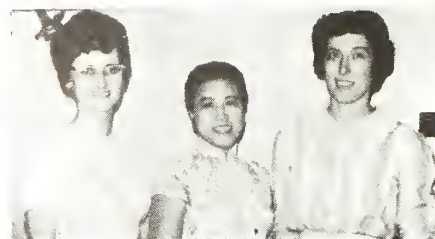
On March 19, 1963, the plane began its drop to land, over the jet

By MARTHA ANN SMITH

*Missionary to Hong Kong*



Her name is Yan O, which means grace and love.



Martha Smith; Mrs. Lam, her language teacher; and Miss Fannie Lowe, Martha's housemate.

airstrip stretching into the Hong Kong Harbor (fragrant harbor). Looking in all directions I could see only lights—millions of them! Red, yellow, green and white; they glowed and twinkled, hypnotizing the eye with their dazzling splendor. Chinese tapestry could never be so beautiful, I thought.

The following day, however, I received a shockingly different impression! The glow and the twinkle were gone, leaving only the stark nakedness of reality. Still there was beauty; but beauty was crude: people surged everywhere; two extremes—the rich and poor; Chinese adaptation of Western culture; poverty in the shacks and streets; despair in the faces and eyes; babies strapped to mothers' backs; unbelievable burdens hung on bamboo and balanced on shoulders; pregnant women laboring in construction work; thousands and thousands of school children; 3,700,000 people with hardly enough room to breathe; over half the population under twenty!

Impressions were piled one on another. A week later I went to Tai Po Market, a little village six miles from the Communist border, to live with Miss Fannie Lowe, R.N., a Pentecostal Holiness missionary. Soon I began my Chinese lessons with Mrs. Lam at a brain-breaking schedule of twenty hours per week!

I became settled in the little world of Hong Kong. I was impressed with a few outstanding facts concerning church work in

Hong Kong: there is room for *all* churches who "care" to come. The government, beset by extreme housing and education problems, welcomes the "sidelines" of Christianity in its endeavor to educate children and protect health. Through these two doors, Christianity is grasping souls. The Buddhists are effectively adapting Christian missionary methods for their use.

But what is the Church of God doing in Hong Kong? In my case, opportunity waits for preparation. Learning the language is the first and foremost task. Step by step, as I am able to get on my own, linguistically, the Lord will unfold His plan for our Church of God work in Hong Kong. However, it can be done only *with your help!*

Young man and young lady, this can be *your* field of service! This can be your field of prayer! As you seek and ponder God's will for your life, consider the foreign fields where the need and opportunities for service are desperate! We need recruits; we need *you* to pray, to go and to give!

Each heart is a pearl; each pearl, a soul. Nearly four million pearls in Hong Kong have been purchased with great price by Christ Jesus, our Captain. He is calling for "merchant men" (Matthew 13:45, 46) to *seek* these goodly pearls! And when the merchant *finds* one of great price, he will go and *sell* all that he has to *buy* it for the Kingdom of God.

We need recruits: specifically "pearl-merchants." ●



By WALTER R. PETTITT

# Youth Can Evangelize

**T**HE BLUE KNIFE Gang in Suwon City, Korea, was led by sixteen-year-old Kim Yoon Ho. Jack MacAllister, director of World Literature Crusade, tells the story of Kim Yoon Ho in his book, *Song of the Soul Set Free*.

For three years this gang threatened people, demanded money, looted small stores and did every evil thing except murder. One day Kim found a religious tract. He read it, hiding it within the pages of a comic book because he was ashamed for people to see him reading a gospel tract.

That night he prayed alone in his room and was wonderfully saved by the grace of God. He confessed to his parents and was forgiven. Seven members of his gang turned to Christ after hearing his testimony and today they are active in their church as Sunday School teachers and youth leaders. Kim is assistant to the chaplain of the Reserve Officers' Training Corps in his city.

Already over 50,000 tracts have been given out by these young converts. Many have been saved because of their efforts. Kim said the tract that brought him the gospel message was more valuable than a one hundred dollar bill. He expressed his thanks for the one who sent the tract to his city.

You may have been a very clever individual and spoken with angelic eloquence. Like Kim and many other young people you may have rebelled against home, the church and anything that appeared to have restrictions. The gospel message changed your life. Nothing less than this proclamation will change the lives of others. It must be the age old story of Christ, His life, death, resurrection and that today He is Lord and Saviour. You can,

you must tell it; you must be an evangel.

Youth can evangelize. It is not the man. It is the message. In this time of perplexity and frustration, discord and misery people are looking for happiness and security. The Church has come through many centuries that have been crowded with undesirable circumstances. Therefore, there is an attraction to the church. The foundation for this interest is faulty. There seems to be benefits involved. The church may attract by what it can offer: fellowship, comfort, security, using God to obtain good. Being in God's family must mean more than this, however. It must mean inspiration to live by, challenge to Christlikeness and must stimulate to servitude.

We recognize that regardless of who we are, if we know Christ the commission to us is to evangelize. Jesus sent His disciples out several times to tell the story of His coming. After the resurrection he emphasized evangelism. He said, "go teach them." Peter preached at Pentecost. His message was the story of Christ's life, death and resurrection. The conscience-stricken crowd cried out, "what must we do?" It was not just the man Peter speaking here, it was the message delivered persuasively

under the compulsion of Pentecostal power.

Youth can evangelize by being prepared. First this preparation must include a thorough dedication to God. A certain time set aside daily for prayer and reading the Bible will become most consequential. This spiritual nourishment is vitally necessary and will undergird you in faith.

Second, your life among your family, friends and associates will be a constant testimony to the transforming power and saving grace of our Lord. More than just living the life, we must have a burden to speak out for Christ; to tell men that Jesus saves; saves from fear that haunts, to faith that holds us; from sin that torments, to an honest desire to live good; from death to life. Yes, ye shall be witnesses.

Third, you must be devoted to your noble task. You can evangelize by distributing tracts and Christian literature. These are silent messengers going where we cannot go and speaking to those who would not listen to us. Within the church among your unsaved friends you can evangelize by being active in the church programs and encouraging your friends to accept Christ whenever you feel the Spirit convicting them. ●

Recently the Church of God created the Office of Evangelism and Home Missions. The Reverend Walter R. Pettitt was chosen to head this office. He is carrying out his duties with remarkable initiative, wisdom, and vigor by maintaining a full-time office and by conducting evangelism conferences throughout the nation.







By GERALD JAMES JOHNSON

# WHY ACCEPT CHRIST?

**W**E MUST ARRANGE our discussion around our question, "Why become a disciple of Christ?" There is a need to establish a proper understanding of what we mean by the word *accept*. It is possible to accept Christ and not become his disciple. Most people accept the actual existence of the historical Christ. The special revelation contained in the Bible centers its message around the Incarnation.

Then there are thousands who have taken Christianity as their world-view, which argues for his having lived in the flesh. The record systems of man accept this as truth. The world calendar is dated in accordance with His birth. We can point to a multiplicity of other tangible evidences. This proof makes it necessary to accept His personage. However, a mere acceptance of Christ's personage does not suffice.

Such a view alludes to Christ only as a man. The Christian deems it necessary to accept Christ as the God-man. He bases his claim upon the fact that, "the Word became flesh and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth" (John 1:14). This view demands that a man not only accept Christ, but also become His disciple.

If Christ was *just* a man, then humanity would have a case against Him because of false claims. Man quips, "He lived, so what!" Many great men have left their mark. We accept these men applaud them, and thank them:

Bid us profit by some

Constrain us to follow none.

It is here that man seeks to escape his responsibility toward God.

But lo, Christ has become both God and man; therefore, He has a case against humanity. Man's sins have made him guilty before the Heavenly Tribunal. The Father has been offended and man is the offender. Christ has become the sole Mediator between God and man. How then can man afford to handle such a One as a business deal? Christ cannot become a "take it or leave it" proposition *without* after effects. The after effects are judgment without mercy, sentence without retraction, and a ceaseless confinement to the lake of fire.

Man is in desperate need of Divine-representation. It is impossible for one of our kind to be the equivalent of such a demand. The Christ offered in Scripture is worthy of every man's allegiance. He is worthy of man's discipleship. True, He has left His mark. The mark of Christ is unique and unparalleled. He only is identified with Divine

human representation, forgiveness, reconciliation, and resurrection. We do all this day profit by Him. It suffices to say that "in Him we live, and move, and have our being . . ." (Acts 17:28).

You and I must acknowledge our responsibility to God. Jesus constrains us to follow Him. We must become His disciple if we expect to enter heaven. A disciple must accept Christ at the expense and expulsion of all others.

Why become a disciple of Christ? He is God's demonstration of Love; He is the Door; we are destined to face Him in judgment. It is our duty to be His disciple. Only through Him can we discharge the basic obligations of life: our duty to God, neighbor, self, state, and the world. I *accept* Him and *become His disciple*, for without Him I am helpless and can do nothing.

Upon a life I did not live

A death I did not die,

I stake my everlasting life

To fit it for the sky. ●

The Reverend Gerald J. Johnson, who receives the BA degree in religious education from Lee College in June, 1964, has distinguished himself as a superior student and as a soul-winner. Gerald is a capable leader of witnessing teams going out from his college.



# Campus Call



James E. Pitts

## EXTRAORDINARY STUDENT

**J**AMES E. PITTS looks collegiate, acts collegiate, and lives Christian.

Now a senior at the University of Kentucky, he was recently one of two candidates for president of U.K.'s Student Congress and was a very close runner-up for that office.

Graduating in 1960 from Louisville Male High School, he left behind him a distinguished record of accomplishment and preparation. Among his high school activities James played in the band, was secretary of his senior class, and served as a member of the Athletic Board of Control. He received the coveted Beha Geometry and the Harvard Book Awards and as salutatorian of his high school class, was an Atwood Scholarship recipient.

Since entering U.K., Pitts has continued his wide range of interests. He has been elected president of his fraternity pledge class,

has served as a fraternity officer, has been a committee member of Greek Week, has worked as a Leadership Conference and Student Congress Legislator, has served the Student Congress, has been elected President of Keys Sophomore Honorary, President of Lances Junior Men's Honorary, and Vice-President of the Physics Club.

Although young Pitts is in heavy demand for U.K. extra curricula, he has made the Dean's List and is a member of the University Honors Program. His major field of study is physics, which gives him part-time work opportunity in the Physics and Plant Pathology Departments at U.K.

James' future plans include advanced work in physics and a PhD degree. He hopes to be a research scientist and eventually work into management in a large scientific corporation.

Coming from a Church of God home, both James and his parents,

Mr. and Mrs. Alvord C. Pitts, are loyal members and workers in the Highland Park Church of Louisville. James' pastor, the Reverend Kenneth T. Dupree, who has previously served as Sunday School and Youth Director for West Virginia Churches of God, made the following statements in correspondence with *Campus Call*:

"It was James' sincerity that brought new life to our youth services. He was president of the Y.P.E. until his return to the University. . . . James has been an outstanding worker in every department of the Highland Park Church. His sincerity has been shown through tears on his visits back to the church from school.

"Not only has his devoted life to God been shown in this local church, but he is a real Christian on the university campus. James came to me not long ago and said: 'Pastor, how can I get an outstanding evangelist to come to the University of Kentucky and speak to the student body?' This was an unselfish act for James to think of the spiritual need of his school with his heavy schedule as a senior."

To accomplish his purpose for living—"that through my existence to leave a better world and society at my death than was in existence at my birth"—James believes that one must "accept Jesus Christ as his personal Saviour and endeavor to be Christlike at all times, regardless of the circumstances."

Look collegiate, act collegiate, and live Christian? James Pitts does. ●



U. K. student leaders hold a meeting



# To Sleep or not to Sleep

By DR. PAUL B. SMITH\*

**M**Y WIFE WAS the member of a rather large family. During the days of her girlhood she never slept alone. Usually she shared the bed with at least two of her sisters. She tells me that on occasions when there was company in the house she would sleep with her sisters across the bed instead of along it, so that there would be room for more. No possibility of loneliness in a situation like that.

After she was married, she not only discovered that she had to live in a house with only one other person, but, on many occasions, that person was forced to go away from home on special preaching missions, leaving her by herself. It was during these days that she experienced the sheer beauty and blessedness of being alone with God and not afraid.

I have met Christian girls who absolutely refuse to stay alone when their husbands are forced to go out of the city on business. Such a girl is virtually admitting that she is afraid to stay alone with God, and the only reason for this is that she does not know God well enough.

When you know God intimately, you realize that you can never be alone again. If you are separated from other human beings, you are not unhappy or afraid because your best Friend is always with you. I do not say that you should choose to be alone, or want to be alone, but when you are forced to be alone you can do so without fear.

If the Christian religion does not give us a relationship with God that governs this area of our lives, then it is not much of a religion at all. I am grateful to God that the Bible portrays Him as one who is

with us at all times and because He is our "Helper" we need not "be afraid."

There are many parents whose hearts are often stricken with fear as to the safety and outcome of their children's lives. Have you ever been terrified by the thought of the multitude of ways our babies could be killed? The automobile, accident, the wrong bottle of medicine, a fall down the cellar steps, a tumble from the apparent safety of a bed, and a multitude of other unseen hazards are only some of the many accidental deaths that could overtake our children in addition to the diseases that are common and sometimes fatal to them.

The miracle to me is that so many of our children pull through and live when there are so many ways they could die. I shudder as I recall the story of a boy in our church who told me that when he was a child he would walk along the railing of a huge viaduct for the reward of ten cents from his pals, and that for twenty-five cents, he would hang over the edge with hundreds of feet of open space beneath him. That is the sort of thing parents do not see that is taking place every day.

We are afraid of the hazards to our children's lives, but perhaps more afraid of the outcome of their marriages, their careers, and their social activities. Is there anything within the brackets of our relationship with God that can remove this kind of fear?

We cannot live our child's life for him, but we can put him in the care of God and relax in the confidence that the hands that created him will guide him to the place He has brought him into the world to fill. If you have a family, I do

not see how you can afford to be anything but a Christian.

There are wives who should declare publicly a secret profession of faith, but they are afraid of the reaction of a husband or a family. One should first make absolutely certain that the move he is considering will put him in step with Heaven, and then he need not fear what man may do to him.

Perhaps the most pungent fear, and certainly the most common, is fear of the future. In this world we need to have a reason for living; but, perhaps more important, some day we will need a reason for dying. Most of our fears are of the unknown. The sea captain has no confidence in uncharted waters, but when the course has already been mapped out, when someone else has gone ahead and made a successful crossing, he steers his ship with confidence.

Everyone faces the crossing of death and the potentials of an eternal future. The average man is afraid of it because it is one of the unknown quantities, and when he faces the grave, he has no reason for dying because he has never seen beyond the grave. The Bible tells us that the course has already been charted. Christ has rolled back the fog of death, lighted up the pathway of eternity, taken the sting from the fangs of mortality, ripped the crepe from the door-knob of destiny, and made a path to the Father's House, where there is an open door that leads into many mansions. No wonder the writer of the Book of Hebrews could say, "Fear not." ●

*\*Dr. Paul B. Smith is pastor of the Peoples' Church, the world-famous mission-minded congregation of Toronto, Canada.*

**T**HE SUN WAS fading behind the waters of the lake, as a baby's cry was heard in the bedroom of the little farmhouse near Haverhill, Massachusetts. It was the cry of a newborn babe, and as the father looked down into the face of his son, little did he think that one day that child would become one of America's best-loved poets, and that from the poems he wrote nearly one hundred hymns would be drawn.

It was in the year 1807 that John Greenleaf Whittier was born. Although these parents wanted their son to have every opportunity of the learning available, it was just naturally supposed that little John would be a farmer like his dad, for had not the Whittiers tilled those same acres on which the farmhouse sat, since it was built in 1688?

This farmhouse boasted of a worthwhile library for that day, a library of twenty or thirty volumes. From the time young John learned to read, he read these books and reread them, serious books, most of them journals or memoirs of pioneer friends. Among the books was one that interested him more than all the others, the Bible; and when just a boy in his early teens, he composed a poem, one which named each book they owned. Later in life, Whittier spoke of this poem as the first poem he ever wrote. It begins with this tribute:

The Bible towering o'er all the rest  
Of all other books, the best.

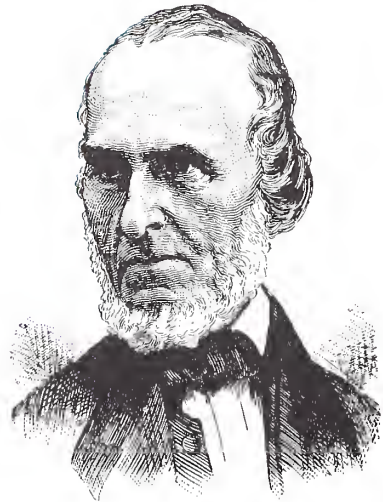
When John was seven years of age, his mother entered him in the nearby country school, but much before that she had taught him his A B C's. This country school had just a brief session, only a three month term each winter. Eager as John was to learn, this session was all too short.

Born in a Quaker home, music was one of the pleasures they denied themselves of at home and at church, but young John found music, it seemed, in everything. The melody of nature in the woods, the breezes whispering their songs through the leaves, the babbling brook, the singing birds; all of these thrilled him. Though he knew nothing of music, this Quaker boy's heart was filled with it.

One day when John was about fourteen years of age, the schoolmaster, Joshua Coffin, visited in the Whittier home and brought with him a volume containing Burn's poems. As the visitor read the poems aloud to the family, Greenleaf listened with such delight that the volume was loaned him to keep for a while. The very next day in every spare moment Greenleaf read and absorbed the beauty in Burn's poetry, and in later years declared that it was the effect these poems had upon him that enables him to begin seriously to compose rhymes himself.

Greenleaf's poems were of everyday New England life, and as he wrote he told of the legendary tales. But even homespun, his poetry had the sparkle of genius. When reading his beloved "Barefoot Boy" and "Snow-Bound," with our mind's eye we see the settings and with our soul we feel the music.

## Poems for Hymns



*John Greenleaf Whittier*

All of Greenleaf's poems are characterized by a stately, reverent quality, expressing his own deep faith in the ever-present love of God.

From one of his poems alone, "THE ETERNAL GOODNESS," ten hymns have been taken, and from his poem, "OUR MASTER," nine hymns were written.

The hymns from this Quaker's pen have won a lasting place in our church hymnals, which proves the truth of a saying made by John Greenleaf Whittier himself, "A good hymn is the best use to which poetry can be devoted."

It is significant that in the long line of farmers in the Whittier family, one should become a poet—a Christian poet—and give to the world poems from which nearly one hundred hymns could be drawn. ●

# SPIFA

## ACT II

SPIFA means Spring Promotion In Four Acts.

This dramatic campaign, which has been developed by the National Sunday School and Youth Department, will take place from March 29 through May 17 and will carry your church into four dynamic yet easily understood steps for progress.

*ACT I* accentuates *Easter Sunday* with an attendance goal for 1964 of 330,000 persons. Again this year the top 100 Sunday Schools in Easter attendance will be published in the *Evangel*.

*ACT II* unites Sunday Schools of our denomination for a great *loyalty and enlargement campaign*. From Easter Sunday through Pentecost Sunday we will be moved to new activity and accomplish-

# SOWING THE SEED OF THE KINGDOM



## LOYALTY CAMPAIGN

## EASTER TO PENTECOST

Edited by Norman D. Jones, Editorial Assistant  
National Sunday School and Youth Department,

MARCH 29 - EASTER SUNDAY

APRIL 5 - SOWING THE SEED OF LOVE

APRIL 12 - SOWING THE SEED OF JOY  
AND PEACE

APRIL 19 - SOWING THE SEED OF LONG-  
SUFFERING AND GENTLENESS

APRIL 26 - SOWING THE SEED OF GOOD-  
NESS

MAY 3 - SOWING THE SEED OF FAITH

MAY 10 - SOWING THE SEED OF MEEK-  
NESS AND TEMPERANCE

MAY 17 - SOWING THE SEED OF THE KING-  
DOM



ment as Sunday School-minded individuals improve while increasing their efforts in Sowing The Seed of The Kingdom

Sunday School workers will reassert their loyalty to Christ's kingdom by activating this contemporary challenge and promise:

"Ye have not chosen me but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).



These themes have been developed by pastors and directors who work closely with Sunday Schools. Their ideas have been printed in a booklet which is included along with a Loyalty Campaign poster in the SPIFA packet (See order form.)

To believe and act on these words from the Lord, we are taught in the parable of the sower to sow kingdom seed in good ground. This requires investigation, evaluation, and procedure to accomplishment—all provided by Sunday School organization and outreach.

Seed or fruit of the Spirit will serve as weekly emphases for your Sunday School Loyalty Campaign.

*ACT III* trumpets the militant theme "*Attack*," which will challenge you through *Youth Week* April 12-19. For a full week young people will be given greater opportunity to cooperate with and contribute to the total church program. A special Youth Week booklet will guide you in attacking these major youth problems: living for Christ in school, dating, getting along with parents, popularity, getting an education, selecting a life's mate and the detriment of indecision in spiritual matters. The Youth Week booklet and an "Attack" poster comes in the SPIFA packet.

*ACT IV . . . Week of Witness . . . May 10-17 . . .*

"God Opens Hearts As We Open Doors"—will drumbeat each exciting moment of SPIFA's fourth act.

The Evangelism Department calls for every family of our denomination to visit one family each day during this week. A national goal has been set for 1,000,000 visits.

Simultaneously the youth of our Church will marshal perhaps as many as twenty thousand persons on the same days and during the same two-hour period in personal witnessing from the Atlantic to the Pacific. One church leader has said: "With such united efforts, a wave of witnessing could virtually effect the religious climate of the church from coast to coast."

Week of Witness materials and poster are included with SPIFA packets.

As this kingdom age nears its culmination, Christians everywhere must be charged by the same Spirit that compelled David to write: "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psalm 126:6).

The National Sunday School and Youth Department prayerfully believes that the Loyalty Campaign plus the additional three acts of SPIFA are designed simply and spiritually for your best convenience. Allow sufficient time to survey before sowing! Order SPIFA immediately.

**To the National Sunday School and Youth Department  
1080 Montgomery Avenue  
Cleveland, Tennessee**

Please send me \_\_\_\_\_ SPIFA Packets

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_

I am enclosing \_\_\_\_\_

Cost is \$1.00 per packet. Cash orders only.

Members of ACT (Advanced Church Tools) need not order. You will automatically receive the packet.

# THE LIGHTED PATHWAY

By BENNIE S. TRIPLETT \*

\*The Reverend Bennie S. Triplett is program director for "Forward in Faith," the international radio voice of the Church of God.

**I**N ESTABLISHING A Japanese version of the Radio Voice of the Church of God it was almost impossible to literally translate "Forward in Faith" into the Japanese language. Missionary L. E. Heil suggested the theme, "The Lighted Pathway," which translates very well and can be easily understood in the oriental trend of thought.

On January 5, the first program was aired from Radio Kanto, JORF, 1480 kc, 6:30-6:45 a.m. in Yokohama. This 10,000-watt station covers an area reporting 6,300,000 radio sets in 5,300,000 homes with a population of over 22 million people. Radio Kanto is the leading music station in all Japan, and is therefore very popular.

The Program Director is Howard J. Long, formerly of Akron, Ohio. His experience in the fields of church music, Christian Education, evangelism, pastoral and church administration more than qualify him for this creative task.

Speaker for the program is Yatsuzuka San, who was converted while a Junior at Kyoto University. God has done a marvelous work in his life and has given him a wonderful experience in the Holy Ghost. He is a man of prayer and faith—one who knows how to touch the throne of God. He is deeply burdened for the lost of Japan, and with the help and direction of the Holy Spirit shall lead many souls to Christ.

As a trial run, Brother Long and the staff presented a ten-minute version during the month of December, and from the first two programs they received a total of fifty responses from the listening audience. They are thrilled with these opportunities and with the many wonderful comments that have been made concerning the ten-minute trial runs.

A rather detailed follow-up program has been arranged, whereby each letter that is received is answered personally. With the answer is an invitation to enroll in a Bible Correspondence Course. The purpose of the course is to bring the listener to an actual decision for Christ. A card file is kept of the names and addresses of all who

Yatsuzuka San, Japanese Radio Minister



A leaflet which is placed in Shopping Centers and train stations near our churches. The English translation states: **THE LIGHTED PATHWAY**—By all means listen! To the beautiful music and the Word of the Bible. Every Sunday Morning, Radio Kanto, Yokohama, Japan—Radio Kanto **THE LIGHTED PATHWAY**. If you will write to the above address, we will send you a portion of the Bible.

## 光のこみち

是非おきき下さい

美しい音楽と 聖書のことば

毎週日曜日 午前 6:30~6:45

ラヂオ関東 JORF 1480KC

横浜中局区内・ラヂオ関東  
(光のこみち係)

—上記の宛先にお便り下さるに無料で小聖書を送ります—



# JAPANESE BROADCAST

have written to the broadcast along with the dates of their letters and a record of the materials sent out. Other pertinent comments such as interest, progress, personal contact, decisions, etc., are all recorded on this card. Three ladies from the Bible school are assisting in the follow-up work.

At the present time the first thirteen-program series is in progress. The formats will feature a varied type adapted to the Japanese trend of thought. They will include the regular sermons and for variety, some will be presented in English with an interpreter. This has an attraction due to the American influence. Other programs will be of a question-answer type, while some are centered around an interview and testimony with comments from letters and listener response. Others will be built around the story of a hymn or related

Christian endeavor. Each program has a definite theme and truth to portray to the listening audience. Central topics will be "The Bible," "Peace," "The Abundant Life," "The Good Shepherd," "Assurance," "God's Love," and "Christ Is the Light of the World and the Saviour of Mankind."

The addition of the Japanese version to the "Forward in Faith" network is a tremendous step forward in missionary broadcasting. We welcome JORF to our growing list of foreign outposts. We give thanks to God for allowing our English version to be aired in our new Youth Center in Tokyo and for the leadership and staff who are producing the new Japanese version, THE LIGHTED PATHWAY. Brother L. E. Heil, Brother R. C. Midgley, Brother Yatsuzuka, Brother Howard J. Long and their co-workers are to be commended

for their visionary efforts. I know you will want to join the "Forward in Faith" staff in supporting this effort with your prayers, correspondence, and personal promotion. Let us believe that this initial effort is only the beginning of a network throughout the Orient. ●

These bookmarks are sent to all who write to the program.

Howard J. Lang, Program Director and Brother Yatsuzuka pictured at the pulpit of the Bible School Chapel



The Native Radio Staff Speaker, Brother Yatsuzuka and Correspondence Secretaries, Miss Tanaka, Miss Muta and Miss Nishii



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ラジオ関東  
JORF 1480 KC

毎週日曜日  
午前 6:30 ~ 6:45

美しい讃美歌と  
聖書による  
平和と  
よろこびの  
おとずれ

LINDA SAVAGE STOOD on the steps of Carlton High with the look of rapt attention mirrored in her blue eyes. Her heart was beating a little too fast and her pulses were racing like a runaway locomotive. This was it, the opportunity she had awaited for seventeen years! Oh, how could she possibly throw it aside now, when she had longed for it with all the longings of her heart?

"Rehearsals begin tomorrow," Mr. Randall smiled. "Saturate yourself with the script, Linda, because from now on you'll be eating, sleeping and living *The Gypsy*! When you perform, I want your voice to be at its best!" The choir director slapped his knee for emphasis. "It's about time this city knows about your voice!"

When Linda left school and walked down the sidewalk, her feet were on a cloud. Her golden hair tossed gently about her shoulders in the breeze and there were stars in her eyes. Yet somewhere beneath the exhilaration there was a sense of uneasiness. Linda tried to talk herself out of it and, when that failed, to completely ignore it; but it was still there when she heard steps coming up beside her.

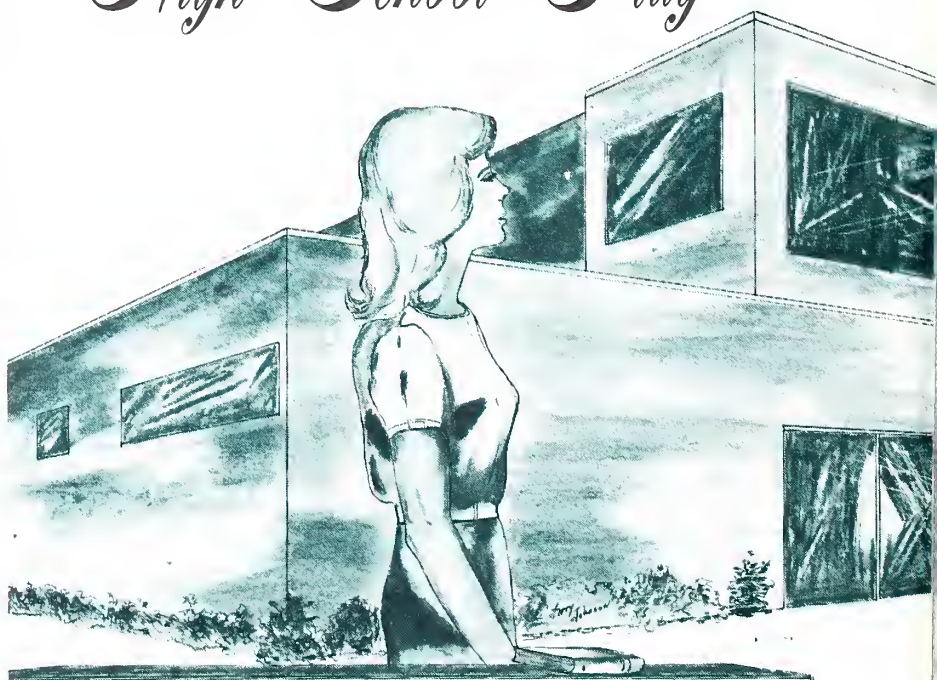
Kyle Robins gave a mock salute. "My name's Mr. Robins, Ma'm," he said gravely. "I'd like a word with you. Oh! and I'd be overwhelmed if you'd permit me to carry your books!"

"You clown!" Linda laughed. "You can carry my books and talk all you please at the same time!"

Kyle was popular at Carlton High. Tall, lanky, with crisp dark hair and laughing brown eyes, Kyle was a top basketball player and yet, was known to be a spiritual giant. And he wasn't the type to compromise. He'd taken his stand for Christ two years before, and he was a faithful witness to all with whom he came in contact. Linda admired this in Kyle above everything else, but it made her ill at ease in his presence, too.

Kyle shifted Linda's book to his other arm. "You know the play our school's planning?"

## High School Play



BY BETTY SWINFORD

Illustrated by Larry Johnson

Linda's heart hung in the balance for a moment and almost went plunging to the depths the next. Surely Kyle wouldn't—

"*The Gypsy*!" Kyle grinned. "You with me, Linda?"

"Y-yes?"

"Well, I've been doing a lot of thinking since I heard about Carlton High taking on a play like that! They're going to do it up big—and I mean *big*! By the time all the rehearsals are finished, the kids will look like professionals! Why, do you realize that a fifty-piece orchestra is coming down from Woodward to do the music?"

"Yes, I—I heard," Linda murmured, her voice barely audible.

"Here's my idea," Kyle went on

eagerly. "Our young people's group at church has been hashing over the idea of getting some sort of play together, so I went down to the Christian bookstore the other day and found a terrific story—fits just right for a Christian youth group! It's a musical, too! Oh, I'm not trying to compete with "*The Gypsy*," he added hastily, "but if the young people in the world can spend hours and weeks to perfect something, why can't Christian young people do the same thing? Why shouldn't we give Christ our very best and get a real message across at the same time? Why, I'd say that nearly every evangelical church in the city would co-operate!"



Linda's heart had calmed somewhat, now that she realized Kyle was having no part of the high school play; but she knew there was more up than what he'd told her so far.

"The story I want to present to the young people Sunday evening," he went on doggedly, "is about a girl who is out of fellowship with God. In fact, she's using her voice for the world. Her name is Juli, and she meets a fellow, Greg. Greg's a hungry guy—hungry for God! The plot involves a quartet, with its bass member moving from the city. The quartet is made up of Christians on fire for God and the tenor is Juli's brother." Kyle waved his free arm. "Anyhow, Greg sings bass and, though Juli, pinch-hits for the missing bass member. Greg finds Christ through this and eventually Juli comes back to the Lord, too. There's more to it, of course, and more roles to play. I'll give you one guess who Juli will have to be."

Linda's blue eyes widened and her steps automatically slowed. "Who—Juli is? You don't mean—?"

Kyle shrugged, but he was smiling. "Who else but you, Linda? Our church has a terrific quartet to play those parts, but no one else but you could sing Juli's songs!"

They had reached the walk leading to Linda's house and a sigh of thankfulness welled within her heart. Oh, how could she tell Kyle that it was impossible to play Juli, that she was playing *The Gypsy* instead? Playing the role of a girl in the very depths of sin? A fellow like Kyle would not understand, not in a lifetime!

Kyle gave Linda's books back to her, then pulled a thin sheaf of papers from his pocket. "Roger made some copies of this on the mimeograph at the church, Linda. Read it over and tell me what you think, will you?"

Linda felt cornered. She accepted the fold of papers with the smile on her lips frozen, and she could not force herself to reply.

The next few hours were the most miserable Linda had ever

known. Though she helped her mother with the evening meal, she could not eat, and finally she gathered up both manuscripts and went to her room. Flinging her slim body across the bed, she absorbed the story of *The Gypsy* in a brief outline which would appear months from now on the program to be given to those attending the opera.

"It's not exactly the kind of play a Christian ought to be in. I know that!" Linda closed her eyes and tears glistened against her long dark lashes. "But God *has* given me a voice—a good one! And I'd be heard by probably two thousand people. There will be newspaper reporters, a professional orchestra, *people who matter!*"

But was she going to give her talent to God or to the world? What was her goal in life? Was her desire to possess fame, wealth, and recognition, or in humility and love simply to serve God and be used by Him?

Linda let the script fall from her limp fingers. In a moment she picked up the script Kyle had given her and began to glance through it. It didn't have all the flash and glamour of *The Gypsy*. "The Story of Juli Foster" had no street girls, no crime, no death: it was a story with a message. And the songs looked—well, pretty terrific. With weeks of rehearsal, good music, well-trained voices, it could be put over with great depth, and it could be put over as well as the kids at school could do *The Gypsy!*

Linda rose, changed her dress, brushed her hair and picked up her Bible. The decision was her own. Her parents were lukewarm Christians and it wouldn't matter to them what she did.

"I think I'll go to prayer meeting tonight," she murmured as she passed through the living room. "Be home early, Mom."

Though she tried, Linda could not keep her mind on the Bible study. Ever and again her thoughts roved to *The Gypsy* and all that her singing could mean from that night forward. Yet to deliberately disobey the voice of God! At last Linda found herself going down to the

front of the church to pray, and there she made a definite and final surrender to the Lord Jesus Christ. Come what may, from this night on she was His to obey!

Linda found Anne Davis watching her curiously through luminous blue eyes, and as people began to drift out of the auditorium, Linda took the script from her Bible and went to the other girl.

"Would you just run over a couple of the songs in this, Anne? The words look terrific!" Linda paused. "You do *know* them?"

Anne went toward the piano. "I have them over here. Kyle asked me to—" She cocked her brown head to one side. "But I heard you talking to Mr. Randall. You—you're doing *The Gypsy*, aren't you?"

Linda's gaze was direct. "No. I'm not. I can't, Anne, and keep a Christian testimony. Kyle asked me to be Juli, and I've found out that I'd rather be her than anyone!"

To Linda's surprise, Anne's eyes filled with tears. "Linda, I've been watching your life for weeks, ever since I accepted Jesus for myself four months ago! When I heard you talking about doing *The Gypsy*, I felt like the bottom of the world had dropped out! I've admired you so much as a Christian and I'm afraid that I might have fallen if you had gone on with the high school play!"

Linda's heartbeat quickened and her throat constricted painfully for a moment. God help her to remember always that young and immature Christians were always watching the lives of others!

A few minutes later Anne sat down and ran her fingers over the keys. A lovely melody burst forth, and Linda stood listening while wonder filled her heart. Why, it was going to be a thrill to play the part of Juli! Juli, who had once had the touch of God upon her life and had never been quite able to forget. So like Linda! Thank God for that divine touch that so enthralled the heart and caused it to surrender and find its only lasting joy and satisfaction in living for Him! ●

**S**INCE VALENTINE'S DAY fell on Saturday, all of Joe's crowd were going out to the ball park. "That will get us away from the girls and their silly parties, and their even sillier valentines," Joe said to Harry, his best friend.

"Instead of eating ice cream and cake we'll have hot dogs and buns with lots of mustard," Harry said.

"And potato salad," Joe added.

But on Tuesday, Joe sprained his ankle.

"It will be all right by Saturday," he said. "It just has to be."

But it wasn't all right by Saturday. The doctor said Joe could hobble around the house on crutches, but to go to the ball park was out of the question. He mustn't put any weight on his foot at all. It was too cold to just sit and watch the others play, so Joe had to stay at home.

Of course the boys didn't forget Joe. They came by Saturday morning and brought him his Valentines.

"And not silly girl Valentines, either," Harry said, as he laid him on the table. "These are some you can have fun with."

"Thanks," Joe said. "I'll need something to have fun with, sitting here alone while the rest of you eat hot dogs and bat the ball around."

"We'll be thinking of you," Roy said as they all trooped out.

Joe watched them go out the gate, carrying their bats and balls, their mitts and catcher's mask, and their packages of lunch. Then he began unwrapping his presents.

"Well, well, a game," he said to his bandaged ankle. "It's nice but who is to play it with me."

He continued the unwrapping. Games and puzzles popped out of every package. Nice exciting games; nice exciting puzzles. He could work those alone but it wasn't much fun. The boys had remembered that all he could do was to play games sitting down, but not one of them had thought about who he was to play with.

Joe stacked the games and the puzzles on the table and began to read. Mother brought his lunch.

"Since the boys are having hot dogs and potato salad, I fixed you some, too," she said.

Joe thanked her. Everything was fine. But somehow the hot dogs didn't taste as good as they would have out at the ball park. Joe found he couldn't eat much. His throat seemed to close up. He put his nose in his

book and went on reading. He tried that way to forget what a good time the other boys were having.

And then the door bell rang. Joe watched Mother go to open the door. There stood all the girls from Joe's class in school; their arms bulged with packages.

"We heard your ankle wasn't well enough for you to go to the ball park, Joe," Karen said. "So we brought our Valentine party over here to you."

Joe laid his book down and said hello to all of them. He felt a little foolish just sitting there. But the girls didn't seem to mind. They put their packages on the table.

"Oh, what lovely games," Esther cried out. "May we play them with you?"

Joe felt so happy that his ankle stopped its throbbing.

"I'll say you may play them with me," he said, "all of them."

Some of the girls fixed the refreshments which was ice cream and cake, all right, but it tasted so good that Joe thought he never would get enough. The other girls played games with him. After they had eaten, the girls who had prepared the food played games with Joe while the other ones cleared everything away. Then they all played games.

Seeing the girls having such a good time made Joe wonder.

"I thought girls didn't like to play games like these," he said.

"That's just boy talk," Mary said. "We like to play games the same as you do and we'll play with you any time you want us to."

The girls all went home after awhile. Presently the boys came back from the ball park.

"Too bad you couldn't have been with us," Roy said to Joe. "We had a wonderful time. Thought about you sitting here alone all day. But you don't look a bit sad about it."

Joe grinned. "I'm not sad," he said. "Maybe I didn't have as good a time as you did, but I wasn't lonesome. And I learned something I'll never forget, too."

"What did you learn?" Harry asked.

"I learned," Joe said. Then he stopped. "Well, you wouldn't understand. But next year I'm going to the girls' Valentine party, ice cream, cake and all." ●



# JOE'S VALENTINE PARTY

A Story for Children



# Louisiana's State Youth Day

By Marie Johnston

As the hands of the clock moved gracefully forward and the sun slowly climbed the eastern sky on the brisk fall morning of November 16, 1963, car and bus wheels hummed merrily along the highways from every direction in Louisiana, bringing a total of three hundred and three enthusiastic youth delegates to Clayton Elementary School for an unprecedented *State Youth Day*. By the time the last car was parked and its' occupants had joined the spirited gathering, it was easy to sense that the atmosphere was charged with an air of joyful anticipation.

Only through the extraordinary comprehensiveness in planning by our State Sunday School and Youth Director, Floyd D. Carey, Jr., and by the helpfulness of the experienced hands of Mr. Charles Wilson, principal of the school, could such an activity-packed day have been so successfully carried out on schedule and without a single disturbing incident.

The Rev. A. V. Beaube, our state overseer, spoke briefly. He commended Brother Carey for his good work. He also took this opportunity to announce the good news that Brother Carey had been awarded a trip to South America by the Na-

tional Youth Department for his outstanding and unique promotion of the 1963 Y.W.E.A. Bombay Project. The ministry and the laity as well as the youth of Louisiana are well aware of Brother Carey's dynamic leadership and of his unequalled efforts to save our youth.

Next came *Fun Time*. This period was accelerated by "souped-up" laugh makers. Humor speaking monologists caused an overflow of joviality as they made fun time a period of relaxation.

Youth Talent Time came next and was a very much anticipated occasion. Much effort had been exerted to make this an hour of inspiration. Young people blessed the hearts of everyone as they humbly displayed unusual talent.

The wheels of the timetable carried us next to a different surrounding. Everyone gathered in the gymnasium for an exciting game of basketball. Sportsmanship was displayed as the cheering groups watched the South Louisiana boys win over the North Louisiana boys.

After the welcomed call to supper, everyone assembled again in the auditorium for the showing of the famous youth film, "Seventeen." This film imparted a mes-

sage to hearts that perhaps nothing else could have. Youthful eyes were moistened with tears and hearts were melted by the challenge to be true witnesses for the Lord Jesus Christ. At this hour many lives were rededicated and the Spirit of God moved upon Louisiana youth and youth leaders.

At last it was time to say good-bye and to go home. Brother Carey gave proper recognition and thanks to all who had made such a day possible. To be greatly commended was the entire State Youth Board who worked untiringly throughout the day. God put His approval upon this great day by graciously breathing a breath of His wonderful Spirit upon each one as the benediction was given.

As the last rays of light of day slowly vanished from view, I stood on the steps of the building, watching this wonderful group of Church of God young people make their start for home. A ray of hope flashed across my heart as I thought, "This day is just the beginning of the new day that is dawning for the Church of God, as trained and concerned workers unify their efforts to guide and train our youth and lead them in total Christian commitment. ●



North Versus South Louisiana



Talent time piano solo



"This business of dating"



# For \$ALE, One LIFE

BY W. L. (BILL) HOPPER

**H**AVE YOU EVER considered the worth of a human life? If you were asked to set a price on your life how high would you put it? You are asked to do just that, for both God and the devil are bidding for your life. It is up to you to set the price. You can sell out for just a few sinful pleasures, or you can hold out for top price, which is eternal life in a better world.

When one starts out in life he sets a price on his life. He can decide what he wants to be and work to that end, or he can just drift through life and wind up as driftwood on the shores of time. Hundreds of men and women today are working at jobs for which they are not suited, living in places which they simply despise, watching the clock and wishing their life away because they failed to prepare themselves to do the kind of work they would be happy doing.

There are also hundreds of middle-aged and elderly people who have drifted through life and have failed to prepare themselves to live in the hereafter. They have chased rainbows, sought the elusive bird of happiness, and followed their own lusts until today finds them facing eternity, unprepared to meet their God.

Satan makes many offers for one's life and his soul, but none of them are really worth consideration. Many people, however, have been deceived by Satan's flattering offers and have inadvertently sold out for practically nothing.

King Solomon was a great man, the wisest and richest king ever known, but he sold out for pleasure. The Bible tells us that he loved many strange women and they stole his heart away from God. He became more interested in his personal pleasures than in his spirituality, and he lost out with God. In this day the world is pleasure mad. If one wants to become rich overnight, and can invent something that people can have fun with, he is well on his way. The market is flooded with new games, new ideas, and new toys, and they all seem to be selling well. The Bible says, however, that "The grass withereth, the flowers fade: but the word of our God shall stand for ever" (Isaiah 40:8).

Moses was one of the greatest leaders the world has ever known. He was chosen to lead God's people out of bondage. He had the honor of talking to God and receiving the Commandments to be delivered to the people, but Moses sold out to his temper. God told him to

"speak ye unto the rock, before their eyes; and it shall give forth his water." Instead, Moses said unto the people, "Hear now, ye rebels; must we fetch you water out of this rock? And Moses lifted up his hand, and with his rod he smote the rock twice . . . And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them" (Numbers 20:8 ff). Many today are still selling out to temper.

Some are like the little boy who's mother gave him two nickles and told him that one of them was for him and the other one was for God. On the way to church he lost one of them, and after looking for it and not finding it, he said, "Well, God, there went your nickel."

There are other ways that money can stand in one's way. He can become so carried away with making it that he neglects church attendance, prayer life and Bible study. Money is important, but not as important as some folk think it is. Don't sell out to money.

Satan sold out to pride. According to the Scriptures he was once an angel. He was called the Star of the Morning. He seemed to be in charge of other angels, but his heart was lifted up in pride. He said, "I will exalt my throne above the stars of God . . . I will be like the most High" (Isaiah 14:13-14). As a result, he lost his position and was thrown out of Heaven.

Pride is still an enemy of salvation.

Then, there are the backsliders and the lukewarm Christians who know they need to give their hearts to Christ afresh, but who let public opinion keep them from coming. Young people, your friends and associates may be able to laugh you into hell, but they can never laugh you out of it. Don't sell out to pride and public opinion. This is your life. Put a good price on it, and hold out for the best. Don't sell out too cheap, for it's the only life you will ever have. ●



# Beautiful America

**K**ATHERINE BATES, WHO composed the patriotic song, "America, the Beautiful," had a good conception of the true meaning of the word *brotherhood*. Miss Bates says she chose to use the word *brotherhood* many times because she firmly believes that the American people are, at heart, idealists with a deep faith and love, each for his brother.

The story behind Miss Bates' song is one of pathos and beauty, one which all Americans should know. A professor in the English Department at Wellesley College, she and a number of her colleagues attended the World's Fair at Chicago during the summer of 1893. She was so impressed by some of the exhibits that she decided to make a tour of most of the country. After several days of sightseeing, she arrived at Colorado Springs, Colorado. While there she taught a group of students during the remainder of the summer.

Before returning home, Miss Bates decided to take a trip with some of her friends to the top of the mountain. She had always wanted to see Pike's Peak. There were several ways to get to the top, on foot, by donkey or in a prairie wagon. She and her friends chose the wagon, and after a long bumpy trip they reached the summit.

The day was clear and Katherine could see for miles in every direction. She was enchanted with the blue and purple mountains, wide green valleys and vast prairies that stretched as far as the eye could see. This sight, said Miss Bates, encouraged her to write the first stanza of her famous poem.

Those first words, written on a mountaintop, were actually for adult readers. However, after learning that the poem held so much appeal for young people, she composed some simpler words that every schoolboy and schoolgirl could understand. This simpler version

By PAULINE VIRGINIA SUTHERLAND

appeared in a Boston newspaper, November 19, 1904.

Soon music publishers all over the country were writing to Miss Bates, asking her permission to allow them to set her beautiful poem to music. One hundred different tunes and melodies were submitted by composers, both amateur and professional. Patiently she listened to each, but she could not find one which she felt was actually the one to go with her verses.

One night while she was praying the words of her poem came to her again and again. She lay in bed a long time thinking of them. *Wouldn't it be much better to set my poem to a melody which people already know?* she thought. *That way, the song would be easier for large crowds to sing.* Miss Bates got out of bed and thumbed through a hymnal. She finally found one called "Materna" which, translated from the Latin, means "motherly."

In 1905 the tune by Samuel A. Ward was being sung in many churches with the words, "O, Mother dear, Jerusalem." Today almost all hymnals and school song books use Mr. Ward's tune "Materna" for "America, the Beautiful."

Miss Bates' song has made its way around the world. It is used in Australia with one word changed: "Australia, the Beautiful." Canadians raise their voices and sing, "Canada, the Beautiful." Were you to step into a Mexican schoolroom, you might hear young voices lifted to "Mi Majico" . . . !

"America, the Beautiful" seems to fill one's whole being; it lifts one's heart as few songs have power to do. "O, Beautiful, for patriot dream, That sees beyond the years. Thine alabaster cities gleam, undimmed by human tears. America, America, God shed His Grace on Thee—And crown thy good with Brotherhood from sea to shining sea." ●

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day School and Youth Convention  
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tor, the Reverend Kenneth Dupree,  
brought a challenging message  
which set the pace for the two-day  
period of instruction and worship.  
Under the direction of W. C. Maul-  
din, Youth Director, the convention  
was a great success.

Workshops and exhibits provided  
new ideas and challenges to the  
delegates. Dynamic sermons and  
the anointed singing of the For-  
ward in Faith Trio were inspiring  
and blessed everyone. The showing  
of the filmstrip, "The Ambassador,"  
gave a better understanding of the  
*Evangel.*

Lecturers for the convention  
were W. D. Johnson, Doris Rayhill,  
J. C. Dudley, Mrs. Ruth Forester,  
E. C. Dixon, and T. L. Forester.  
Guest lecturers and speakers in-  
clude the National Sunday  
School and Youth Director, Cecil  
Knight; the Assistant National Di-  
rector, Donald Aultman; the Radio  
Program Director, Bennie Triplett;  
and the Reverend J. G. Hackler,  
pastor at Wallins.

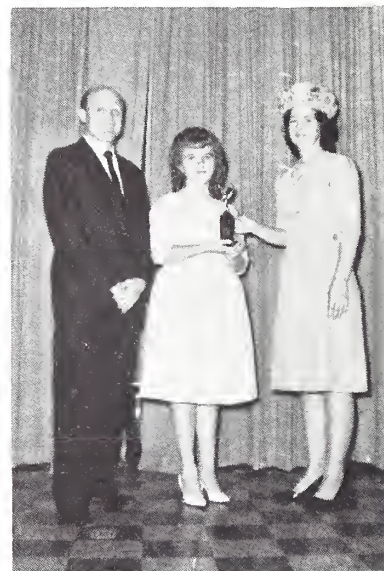
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—John C. Dudley

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prepare and dedicate her life to  
the cause of Christ in whatever  
ministry He may lead.

Brenda is pictured receiving  
the trophy from Virginia Lee,  
who made the presentation, and  
the pastor, Reverend Cecil Chap-  
in.  
—Bonnie Hatfield





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of God Pioneers for  
Christ Club*

Above is the Alma Church of God Pioneers for Christ Club. These dedicated young people are active in visitation programs and many projects. They are all Christians and willing workers for Christ.

Officers are: Leader, Ronnie Johnson; President Earline Scott; and Secretary and Treasurer, Pat Lee.

—Betty Jo Johnson

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growth

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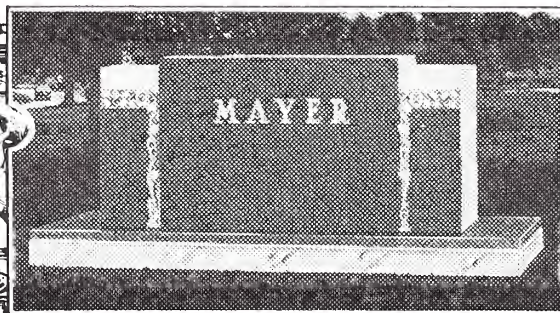
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## What mean ye by these stones?

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NO INVESTMENT! NOT EVEN 1c! Order 100 to 500 cans today. Take up to 30 days to send payment. Give your name, title, phone number and complete address, the name, address, etc. of 2nd officer, name of group, quantity desired, and nearest Freight Office (no parcel post). Extras sent FREE to cover shipping cost east of Rockies. OFFER OPEN TO GROUPS ONLY!

### VERNE COLLIER

Dept. LP4 900 No. 19th St.  
BIRMINGHAM 3, ALABAMA

From  
Page 27

Sunday School  
Statistics

Berryton, Georgia	125
Freeburn, Kentucky	125
Webster Groves, Missouri	125
Bladenboro, North Carolina	125
Clayton, North Carolina	125
Hester Town, North Carolina	125
Wake Forest, North Carolina	125
Mentor, Ohio	125

#### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

Total Monthly Attendance for November	
Greenville (Tremont Avenue), South Carolina	4,302
Kannapolis (Elm Street), North Carolina	1,372
West Lumberton, North Carolina	1,107
Fresno (Temple), California	1,005
Vauluse, South Carolina	897
East Gadsden, Alabama	800
Atlanta (Hemphill), Georgia	635
Fresno (H/M), California	550
Samoset, Florida	501
Radnor, West Virginia	482

#### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	27
West Virginia	25
Florida	20
Alabama	18
Oklahoma	16

Ohio	14
California	11
Pennsylvania	11
North Carolina	9
Tennessee	7

#### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	40
New Sunday Schools organized since June 30, 1963	42
Total Sunday Schools organized since June 30, 1963	82

#### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it's the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report its visits to its State Director.

Greenville (Tremont Avenue), South Carolina	1,582
Cincinnati (Central Parkway), Ohio	1,328
Darlington, South Carolina	1,045
Anderson (Osborne), South Carolina	1,010
Dayton (East Fourth), Ohio	1,000
Atlanta (Hemphill), Georgia	975
North Birmingham, Alabama	808
Middletown (Clayton), Ohio	800
Canton (9th and Gibbs), Ohio	775
San Jose (East Valley), California	752

#### Young People's Endeavor

##### Average Weekly Attendance

November, 1963

200 and Over

Dayton (E. 4th), Ohio	328
Greenville (Tremont), South Carolina	253
Middletown (Clayton), Ohio	230
Daisy, Tennessee	223
Jacksonville (Springfield), Florida	201

150 to 199

Chattanooga (North), Tennessee	193
Sevierville (Park Road), Tennessee	189
Bristol, Virginia	183
Mobile (Crichton), Alabama	180
Garden City, Florida	180
Lakeland (Lake Wire), Florida	177
Graysville, Tennessee	161
Toccoa, Georgia	151

125-149

Waycross (Brunel St.), Georgia	148
Orlando (Orange Ave.), Florida	146
Dayton (Oakridge Dr.), Ohio	142
Lenoir City, Tennessee	141
West Indianapolis, Indiana	139
Mercersburg, Pennsylvania	139
Wyandotte, Michigan	138
Dayton, Tennessee	136
East Lumberton, North Carolina	135
Canton (9th and Gibbs), Ohio	134
Louisville (Highland Park), Kentucky	133
Greer, South Carolina	133
Chattanooga (East), Tennessee	132
Avondale Estates, Georgia	131
Atlanta (Riverside), Georgia	130
Hamilton (7th and Chestnut), Ohio	130
Rifle Range, Florida	126
Erwin, North Carolina	123
West Burlington, North Carolina	123
West Flint, Michigan	121
Gallipolis, Ohio	121
Fort Worth (Riverside), Texas	121
Winchester, Kentucky	120
Radford, Virginia	118
Straight Creek, Alabama	117
Wilson, North Carolina	116
Nicholls, Georgia	115
Gaffney, South Carolina	115
Bladenboro, North Carolina	112
Coats, North Carolina	111
Nashville (Meridian St.), Tennessee	111
Tampa (Buffalo Ave.), Florida	110
West Liberty, Kentucky	110
South Rocky Mount, North Carolina	110
North Birmingham, Alabama	109
Iva, South Carolina	109
Johnson City, Tennessee	109
South Lebanon, Ohio	108

Lawton, Oklahoma	108
Williamsburg, Pennsylvania	108
Royal Oak, Michigan	107
Honea Path, South Carolina	107
Woodruff, South Carolina	107
Pulaski, Virginia	107
Austin, Indiana	106
Fairborn, Ohio	105
Ruby, South Carolina	105
Brooklyn, Maryland	104
Whitwell, Tennessee	104
Plant City, Florida	103
Duluth, Georgia	103
Rossville, Georgia	103
Fort Mill, South Carolina	103
Gap Hill, South Carolina	103
Charleston, Tennessee	103
Prichard (Wilson Avenue), Alabama	102
Arcadia, Florida	102
Baldwin, Georgia	102
Rome (North), Georgia	102
St. Louis (Gravols), Missouri	102
Effingham, South Carolina	102
Lemmon, South Dakota	102
South Mount Zion, Georgia	101
Saddle Tree, North Carolina	101
Collinsville, Illinois	100
Dayton (Richard), Ohio	100
Pasco, Washington	100

75 to 99

Lexington (7th St.), Kentucky	99
Monroe (4th St.), Michigan	99
Waynesburg, Pennsylvania	99
Knoxville (8th Ave.), Tennessee	99
Hemingway, South Carolina	98
Kenosha, Wisconsin	98
Buhl, Alabama	97
Sneedview, Alabama	97
Anderson (McDuffie), South Carolina	97
Middle Valley, Tennessee	97
Fayetteville, Alabama	96
Fresno (Temple), California	96
Pittsburg, Kansas	96
Guthrie, Oklahoma	96
Columbia, South Carolina	96
Marion, South Carolina	96
Freeburn, Kentucky	95
Rougly, Missouri	95
Middlesex, North Carolina	95
Tarboro, North Carolina	95
Leo, South Carolina	95
Paris, Texas	95
Nassau (Faith Temple), Bahamas	94
Perry, Florida	94
Middletown (Oxford), Ohio	94
Chester, South Carolina	94
McColl, South Carolina	94
Van Dyke, Michigan	93
Springfield, North Carolina	93
Abilene, Texas	93
Hillside, Georgia	92
Waycross (Genoa St.), Georgia	92
Edgemere, Maryland	92
Roanoke Rapids, North Carolina	92
Wilmington (4th), North Carolina	92
Dayton (Hoover), Ohio	92
Georgetown, South Carolina	92
Huntsville (Governors Dr.), Alabama	91
Zion Ridge, Alabama	91
Thorn, Mississippi	91
West Gastonia, North Carolina	91
Xenia, Ohio	91
Iowa Park, Texas	91
Crumbleys Chapel, Alabama	90
Fort Oglethorpe, Georgia	90
Wurtland, Kentucky	90
Dilworth, Alabama	89
Torrance, California	89
Fort Pierce, Florida	89
Jacksonville (Lane Ave.), Florida	89
Melbourne, Florida	89
Kannapolis (Elm St.), North Carolina	89
Garrison, West Virginia	89
Talladega, Alabama	88
Greenville, Mississippi	88
Everett, Pennsylvania	88
Somerset, Pennsylvania	88
Nettleton, Arkansas	87
Easton, Delaware	87
Milford, Delaware	87
West Hollywood, Florida	87
Patetown, North Carolina	87
Ontario, California	86
Pomona, California	86
Poplar, California	86
Chokoloskee, Florida	86
Cincinnati (Hatmaker), Ohio	86
Hugo, Oklahoma	86
White Hall, South Carolina	86



Mallory, West Virginia	86
Aniston, Alabama	85
Junction City, Kentucky	85
Birmingham (Pike Ave.), Alabama	84
Birmingham (South Park), Alabama	84
Black Water, Arkansas	84
Lake Wales, Florida	84
Benton, Illinois	84
Morganton, North Carolina	84
Memphis (Barton Heights), Tennessee	84
Indian Valley, Virginia	84
Salem, Virginia	84
Springhill, Alabama	83
St. Petersburg (66th St.), Florida	83
Tarpon Springs, Florida	83
Columbus (29th St.), Georgia	83
Dalton, Georgia	83
Jesup, Georgia	83
Chicago (North), Illinois	83
Chanute, Kansas	83
Louisville (Faith Temple), Kentucky	83
Baton Rouge, Louisiana	83
Fayetteville, North Carolina	83
San Jose, California	82
Vero Beach, Florida	82
Chicago (Roseland), Illinois	82
St. Pauls, North Carolina	82
Conway, South Carolina	82
Owens Chapel, Alabama	81
Sylacauga, Alabama	81
Catlettsburg, Kentucky	81
Clinton, North Carolina	81
Newark, Ohio	81
Latta, South Carolina	81
Hagerstown, Maryland	80
Cleveland (Brookside), Ohio	80
Greenville (Woodside), South Carolina	80
Rock Hill (Cedar St.), South Carolina	80
Auburn, Virginia	80
Crecent Springs, Kentucky	79
Somerset, Kentucky	79
Sallsbury, Maryland	79
River Rouge, Michigan	79
East Laurinburg, North Carolina	79
New Boston, Ohio	79
Oakdale, Alabama	78
Kotzebue, Alaska	78
Pacoma, California	78
Albany (East), Georgia	78
Alma, Georgia	78
Rome (West), Georgia	78
Troutman, North Carolina	78
West Durham, North Carolina	78
Comanche, Oklahoma	78
Swift Current, Saskatchewan	78
Lake City, South Carolina	78
Newport News, Virginia	78
Marbury, Alabama	77
Masseyline, Alabama	77
Palmetto, Florida	77
Samoset, Florida	77
Calhoun, Georgia	77
Odessa, Georgia	77
Mt. Carmel, North Carolina	77
Pembroke, North Carolina	77
Reidsville, North Carolina	77
Donalds, South Carolina	77
Amarillo (West), Texas	77
Olney, Texas	77
Sidney, Ohio	76
Lindsey, Oklahoma	76
Decatur, Alabama	75
Parrish, Alabama	75
Jackson (Leavel Woods), Mississippi	75
Natchez, Mississippi	75
Tallahalla, Mississippi	75
New York (3rd Ave.), New York	75
Cramerton, North Carolina	75
Hope Mills, North Carolina	75
Lorain, Ohio	75
Kings Creek, South Carolina	75
Ninety Six, South Carolina	75
Summerville, South Carolina	75
Johnson City (East), Tennessee	75
Mineral Wells, Texas	75

#### SPIRITUAL RESULTS AMONG OUR YOUTH

November 30, 1963


Saved	3,446
Sanctified	1,532
Filled With Holy Ghost	1,228
Added to the Church	964

Since June 30, 1963

Saved	17,231
Sanctified	7,999
Filled With Holy Ghost	6,692
Added to the Church	4,525

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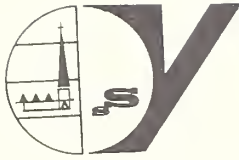
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Name of  
Organization \_\_\_\_\_





# Sunday School and Youth Statistics

by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance

November, 1963

500 and Over

Greenville (Tremont), South Carolina	766
Middletown (Clayton), Ohio	677
Canton (9th and Gibbs), Ohio	609
Dayton (East Fourth), Ohio	607
Cincinnati (Central Parkway), Ohio	563
Cleveland (North), Tennessee	555
Jacksonville (Springfield), Florida	540

400-499

Atlanta (Hemphill), Georgia	487
Kannapolis, North Carolina	474
Griffin, Georgia	466
Hamilton (7th and Chestnut), Ohio	444

300-399

Chattanooga (North), Tennessee	394
Anderson (McDuffie), South Carolina	393
Buford, Georgia	377
Newport News, Virginia	375
South Gastonia, North Carolina	367
Lenoir City, Tennessee	366
Wilmington (4th), North Carolina	364
Cleveland (South), Tennessee	351
Dayton (Oakridge Drive), Ohio	348
Nassau (Faith Temple), Bahamas	339
Avondale Estates, Georgia	339
Savannah (Derenne Avenue), Georgia	339
West Flint, Michigan	330
Alabama City, Alabama	329
South Rocky Mount, North Carolina	328
Fairborn, Ohio	326
Mobile (Crichton), Alabama	325
Tampa (Buffalo Avenue), Florida	325
Detroit (Tabernacle), Michigan	322
Erwin, North Carolina	322
Anderson (Oborne), South Carolina	314

200-299

Chattanooga (East), Tennessee	299
Monroe (Fourth Street), Michigan	298
Milford, Delaware	295
Goldsboro, North Carolina	295
West Gastonia, North Carolina	292
Austin, Indiana	290
Dillon, South Carolina	288
Phoenix (44th Street), Arizona	285
Whitwell, Tennessee	283
Lakeland (Lake Wire), Florida	277
Daisy, Tennessee	277
West Indianapolis, Indiana	275
East Lumberton, North Carolina	275
Orlando (Orange Avenue), Florida	272
Rock Hill (Cedar Street), South Carolina	270
Greer, South Carolina	268
Rome (North), Georgia	267
Salisbury, Maryland	264
Sumiton, Alabama	260
Dalton, Georgia	256
Alexandria, Virginia	254
Wilson, North Carolina	252
Radford, Virginia	252
Fresno Temple, California	251
Columbia, South Carolina	251
Fort Mill, South Carolina	251
Garden City, Florida	246
Brooklyn, Maryland	246
Atlanta (Riverside), Georgia	245
New York (3rd Avenue), New York	245

Lawton, Oklahoma	245
Tampa (Sulphur Springs), Florida	243
Baldwin Park, California	240
Louisville (Highland Park), Kentucky	238
Dayton, Tennessee	237
Van Dyke, Michigan	236
Brunswick (Norwich Street), Georgia	234
Jesup, Georgia	234
Winchester, Kentucky	233
Lenoir, North Carolina	233
Saddle Tree, North Carolina	232
Cleveland (Brookside), Ohio	232
Knoxville (Central), Tennessee	232
Nashville (Meridian Street), Tennessee	232
Princeton, W. Virginia	232
Somerset, Kentucky	230
Pulaski, Virginia	227
Lakeland (West), Florida	228
South Lebanon, Ohio	228
Greenville (Woodside), South Carolina	228
Melbourne, Florida	225
Easton, Maryland	225
Greenville (Park Place), South Carolina	225
Huntsville (Governors Drive), Alabama	224
Lawrenceville, Georgia	223
Akron (Market Street), Ohio	220
Lake City, South Carolina	219
East Laurinburg, North Carolina	216
Waycross (Brunel Street), Georgia	215
Greenville, North Carolina	214
Johnson City, Tennessee	214
Lexington, North Carolina	213
Macon (Napier Avenue), Georgia	212
Miamisburg, Ohio	211
Pontiac, Michigan	210
Mercersburg, Pennsylvania	210
Jackson (Bailey), Mississippi	209
Anniston, Alabama	208
Wyandotte, Michigan	208
Birmingham (South Park), Alabama	207
Ontario, California	207
Chester, South Carolina	207
Fayetteville, North Carolina	206
McColl, South Carolina	206
York, South Carolina	206
Thomasville, North Carolina	205
Douglas, Georgia	204
Hope Mills, North Carolina	203
Birmingham (Pike Avenue), Alabama	202
Washington, D. C.	202
Dallas, North Carolina	200
Columbus (Frebis), Ohio	200
Lancaster, Ohio	200

125-199

Greenwood, South Carolina	199
Fort Myers, Florida	198
Chicago (Bridgeview), Illinois	198
Marion, South Carolina	198
Rossville, Georgia	194
Tifton, Georgia	194
West Danville, Virginia	194
Perry, Florida	193
Rifle Range, Florida	193
East Belmont, North Carolina	193
Paris, Texas	193
Charlotte (Parkwood), North Carolina	191
Middletown (Oxford), Ohio	190
Valdosta, Georgia	189
Claysburg, Pennsylvania	189
Gastonia (Ranlo), North Carolina	187
Sidney, Ohio	186

Lexington (7th Street), Kentucky	184
Cramerton, North Carolina	183
Logan, West Virginia	183
St. Louis (Gravois), Missouri	182
Franklin, Ohio	182
Springfield, Ohio	182
Belton, South Carolina	182
Pelzer, South Carolina	182
River Rouge, Michigan	180
Georgetown, South Carolina	181
Sevierville (Park Road), Tennessee	181
Lakedale, North Carolina	179
Roanoke Rapids, North Carolina	178
Williamsburg, Ohio	178
Fort Lauderdale, Florida	177
Norfolk, Virginia	177
Chicago (Roseland), Illinois	176
Fort Worth (Riverside), Texas	176
Alma, Georgia	175
Birmingham (North), Alabama	174
Mobile (Krafton), Alabama	174
Plant City, Florida	173
Cincinnati (Hatmaker), Ohio	172
Bristol, Tennessee	172
Adamsville, Alabama	171
Lake City, Florida	171
Calhoun, Georgia	171
Gaffney, South Carolina	171
Chattanooga (Fourth Avenue), Tennessee	171
Decatur, Alabama	170
Santa Ana, California	170
Arcadia, Florida	170
Sanford, Florida	170
Pasco, Washington	170
Seneca, South Carolina	169
Patetown, North Carolina	168
Charleston (King Street), South Carolina	168
Honea Path, South Carolina	168
Chattanooga (East Ridge), Tennessee	168
McMinnville, Tennessee	168
Louisville (Faith Temple), Kentucky	167
East Burlington, North Carolina	166
Huntington, West Virginia	166
Parkersburg, West Virginia	166
Doraville, Georgia	165
Greeneville, Tennessee	165
Vero Beach, Florida	164
Walhalla (II), South Carolina	164
Ware Shoals, South Carolina	164
Dallas (Oak Cliff), Texas	164
Crumbleys Chapel, Alabama	163
West Liberty, Kentucky	163
Lancaster, South Carolina	163
Willow Run, Michigan	162
Asheboro, North Carolina	162
Tarpon Springs, Florida	161
Kelso, Washington	161
Clearwater, Florida	160
Springfield, North Carolina	160
Greenwood (South), South Carolina	160
La Follette, Tennessee	160
Indian Springs, Alabama	159
Walhalla (I), South Carolina	159
Hixson, Tennessee	159
Bluefield, Virginia	159
Mooreville, North Carolina	158
Somerset, Pennsylvania	158
Straight Creek, Alabama	157
Albany (East), Georgia	157
Thomaston, Georgia	157
Columbus (Belvidere), Ohio	157
Woodruff, South Carolina	157
Knoxville (Eighth Avenue), Tennessee	157
Memphis (Park Avenue), Tennessee	157
Talladega, Alabama	156
Fresno (H/M), California	156
Tallahassee, Florida	156
Albany (8th Avenue), Georgia	156
Valdese, North Carolina	156
Memphis (Barton Heights), Tennessee	156
Sevierville (High Street), Tennessee	156
Elkins, West Virginia	156
Greenville, Mississippi	155
South Boston, Virginia	155
Riverdale, Georgia	154
Eldorado, Illinois	154
Newport, Kentucky	154
Chase, Maryland	154
Largo, Florida	153
Ferndale, Michigan	153
Hugo, Oklahoma	153
Ninety Six, South Carolina	153
Rockingham, North Carolina	153
West Hillsboro, North Carolina	153
South Sidney, Ohio	152
Demorest, Georgia	151
Ravenna, Kentucky	151



Pomona, California	150
Mount Olivet, Georgia	150
Savannah (Northside), Georgia	150
Warner Robins (Southside), Georgia	150
Willard, Ohio	150
Orangeburg, South Carolina	150
Lemmon, South Dakota	150
Lake Worth, Florida	149
Lindale, Georgia	149
Gap Hill, South Carolina	149
Zion Ridge, Alabama	148
San Pablo, California	148
Covington, Louisiana	148
Greensboro (Glenwood), North Carolina	148
West Minot, North Dakota	148
Florence, South Carolina	148
Greenville (Washington), South Carolina	148
Lake Wales, Florida	147
Baton Rouge, Louisiana	147
Natchez, Mississippi	147
Dearborn, Michigan	146
Kenosha, Wisconsin	146
Eloise, Florida	145
Gainesville, Florida	145
Catlettsburg, Kentucky	145
Edgemere, Maryland	145
Dayton (Hoover), Ohio	145
Everett, Pennsylvania	145
Kingsport (Chestnut Street), Tennessee	145
Benton, Illinois	144
Asheville, North Carolina	144
New Orleans (Spain Street), Louisiana	143
Middlesex, North Carolina	143
Xenia, Ohio	143
Montgomery, Alabama	142
Orlando (East), Florida	142
West Hollywood, Florida	142
Waycross (Genoa), Georgia	142
Chicago (North), Illinois	142
Mount Pleasant, Maryland	142
Greensboro (State Street), North Carolina	142
North Rocky Mount, North Carolina	142
Mt. Olive, Tennessee	142
Maybeury, West Virginia	142
Oakdale, Alabama	141
Prichard, Alabama	141
Springville, Alabama	141
Cocoa, Florida	141
Pensacola, Florida	141
Solway, Tennessee	141
Alcoa, Tennessee	140
Charleston, West Virginia	140
MacArthur, West Virginia	140
East Gadsden, Alabama	139
Atlanta (East), Georgia	139
Corbin, Kentucky	139
Hagerstown, Maryland	139
Royal Oak, Michigan	139
Morristown, Tennessee	139
North Danville, Virginia	139
Bartow, Florida	138
Atlanta (Northside), Georgia	138
Shepherds Fold, Louisiana	138
Biltmore, North Carolina	138
Lavonia, Georgia	137
Elyria, Ohio	137
Oxford, Ohio	137
Bancroft, Tennessee	137
Loxley, Alabama	136
Blytheville, Arkansas	136
Fort Pierce, Florida	136
Marietta, Georgia	136
Collinsville, Illinois	136
North Ridgeville, Ohio	136
Dillard, Oregon	136
Easley, South Carolina	136
Christiansburg, Virginia	136
Sylacauga, Alabama	135
Miami (North), Florida	135
West Winter Haven, Florida	135
Findlay, Ohio	135
Wagoner, Oklahoma	135
Aiken, South Carolina	135
Plasterco, Virginia	135
Buhl, Alabama	134
Scottsboro, Alabama	134
Gary, Indiana	134
St. Charles, Missouri	134
Middle Valley, Tennessee	134
Marked Tree, Arkansas	133
Miami, Florida	133
Winter Garden, Florida	133
Chicago (Narragansett), Illinois	133
Bolton, North Carolina	133
Lowell, North Carolina	133

Hamilton (Kenworth), Ohio	133
Swift Current, Saskatchewan	133
Kimberly, Alabama	132
Carrollton, Georgia	132
Chanute, Kansas	132
Crisfield, Maryland	132
Greenville (Laurens), South Carolina	132
Hartselle, Alabama	131
Oakley, California	131
Baldwin, Georgia	131
Bradley, Illinois	131
Williamston, South Carolina	131
Pacoima, California	130
Jacksonville (Lane Avenue), Florida	130
Miami (West), Florida	130
Toccoa, Georgia	130
East Indianapolis, Indiana	130
Boonsboro, Maryland	130
North Belmont, North Carolina	130
Hamer, South Carolina	130
South Richmond, Virginia	130
Bessemer, Alabama	129

Bakersfield, California	129
Rockmart, Georgia	129
Pittsburg, Kansas	129
La France, South Carolina	129
Newry, South Carolina	129
Madisonville, Tennessee	129
Duluth, Georgia	128
Wallins, Kentucky	128
Cumberland, Maryland	128
Akron (Albrecht), Ohio	128
Dyersburg, Tennessee	128
Parrott, Virginia	128
Trafford, Alabama	127
Haines City, Florida	127
Josephs Chapel, Mississippi	127
Parkwood, Alabama	126
San Diego, California	126
Mableton, Georgia	126
Albemarle, North Carolina	126
Ashland, Ohio	126
Sweetwater, Tennessee	126
Belle Glade, Florida	125
Samoset, Florida	125

PLEASE TURN TO PAGE 24

**P**

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Sunday School (if separate bldg.)	<input type="checkbox"/>	<input type="checkbox"/>	_____	_____	_____	_____
Parsonage	<input type="checkbox"/>	<input type="checkbox"/>	_____	_____	_____	_____
Dwelling	<input type="checkbox"/>	<input type="checkbox"/>	_____	_____	_____	_____

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Contents of dwelling	\$ _____	<input type="checkbox"/>	\$ _____

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Diagram 

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• Doctrine  
• Training Hour  
DO YOU KNOW THE DOCTRINES OF THE  
CHURCH?



### ABOUT THE BOOK

For more than three quarters of a century, the Church of God has existed without a comprehensive statement of doctrine. The reason for this was not due to a lack of interest in the Word, nor a lassitude on the part of its vocal ministry. The Church has felt all along, and still does, that men can be fettered by dogmas and hampered by creeds. Therefore, only a brief statement concerning the doctrines made prominent, and more recently a Declaration of Faith, have set forth the doctrines of the Church of God.

This book is not to serve as a new manual of doctrine. Nothing contained in the following pages does violence to the doctrinal epitome as set forth in the "Teachings Made Prominent." Nor does the spirit of this book violate any teaching mentioned in the "Declaration of Faith." What is written herein is merely an amplification of what the Church has set forth heretofore in a simple and less extended terminology.

This book is an enlargement of the "Declaration of Faith." Every item in the Declaration is dealt with except Item One. This first statement, having to do with the Bible as God's inspired Word, has been ably amplified by Dr. Charles W. Conn in his BIBLE: BOOK OF BOOKS. This text is designed to be taught in five two-hour class sessions. Chapters are: The Doctrine of God, The Doctrines of Salvation, The Doctrine of the Holy Ghost, The Doctrine of the Church Ordinances, and the Doctrine of Last Things.

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LIGHTED

# Pathway

MARCH, 1964



# WHY?

Why should I be a Christian just now?  
 Cries the teen-ager in this Age of Space.  
 Why must I follow the Golden Rule  
 And have my friends say of me, "He's a fool"?  
 Why should I turn the other cheek  
 When someone has dealt me a blow?  
 What would the "group" think to see such a sight,  
 Why, man, to act like that isn't right!

Don't you know in the age of rockets and jets  
 You just can't afford to be a square?  
 If you don't conform to the way of the norm  
 You're bound to be left in the storm.  
 You can't go around with a pin on your coat  
 That says you're a Sunday School kid,  
 Or carry a Bible in open view  
 So the guys and gals can make sport of you!

Why must I follow some fellow who claimed  
 That He was the Saviour of Men?  
 Don't you know you can't live in this Age of Space  
 Unless you join the other "rats in the race"?  
 Why I'd be left so far behind, you see,  
 I'd be doomed to aloneness forever—  
 Then why do you say "Remember God in your youth"?  
 Don't you know we are seeking truth?

Do you think teens today think there's any value  
 In treating your neighbor with love?  
 Do you think we'd ever get through this confusion  
 If we joined you and believed this delusion?  
 Now, you really don't think we'd believe such jazz  
 That He turned that water to wine;  
 Don't you know those people were drunk by then  
 And couldn't have walked a chalk line?

Do you think we teens in this Space Age believe  
 All those stories you say are "inspired"?  
 Don't you know all that bunk with the miracle labels  
 Is nothing but symbols and fables?  
 Then why do you tell us we need to be  
 A Christian and peddle that junk?  
 Don't you know all we need is a degree from college  
 And the know-how to show we are "children of knowledge"?

Don't bother us, please, just go take a powder;  
 We don't want to be nagged at today.  
 Go pick on some aged fool who's lived his life  
 But, please, let us go on our merry way.

—Wilma Sue Faust \*

\*This poem was composed after returning from a church social for a group of junior high teens. Their general attitude toward us, as advisors, and anything of a spiritual nature caused much concern within us. My troubled spirit found no rest until this concern was expressed in the lines of this poem.—W.S.F.

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MARCH, 1964

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# Eastertide

**O**N THE INITIAL Easter the Magdalene and the other women plodded to the tomb. The birds sang, but not for them; the spring morning sun broke over the horizon, but it did not brighten their clouded hearts, darkened by the recent murder of their Master. Their loving, gentle, wise Leader lay cold in death, and they had come to complete the embalming. Soon they learned that He was not in the tomb but had arisen. What a surprise climax to the saddest weekend of all history! Hopelessness instantly shifted to undiluted hope; Jesus was alive. The heavy, faithless, despondent hearts of the followers of the Nazarene were suddenly gladdened, consoled and rejuvenated. Today one may give mental assent to the Saviour's resurrection without being deeply affected, but to learn personally of Him, to be resurrected from a life dead in sin to a new life in Him makes Easter really meaningful to a soul.

What does Easter mean to you? Just another day? It will be another day, Christ tarrying, for the sun will rise in the morning and set in the evening and to millions Easter will mean nothing more. Before the Bolsheviks took over Russia in 1917, the greeting throughout the country on Easter day was, "Christ is risen," and the answer came, "He is risen, indeed." This Easter in Russia, as well as in all Communist countries, no such reminder of Christ's resurrection will be voiced. Millions of men will trudge through the day with no thought of, or a belief in, the Resurrection Story.

Easter is the first Sunday after the full moon following the vernal equinox. Before the Council of Nicaea, convened by Constantine in A.D. 325, some churches celebrated Easter on the fourteenth day of the moon without regard to the day of the week. However, in that conference Easter was set on Sunday as we now celebrate it. It is a day that breaks forth with gladness and joy, whether the weather is fair or foul, for the heart is jubilant at Eastertide. Faith never soars higher than at this season. The inauguration of Easter was supernatural, for it began

with a miracle. To sing the faith-inspiring songs "He Arose" and "He Lives" stirs the deepest chords of the Christian's being.

In the resurrection of Christ His followers get a short glimpse of immortality, for they know that on the great Resurrection Day the dead in Christ shall rise (1 Thessalonians 4:16) and shall put on immortality to live forever with their Redeemer. On the first Easter just one person, the Christ, arose. However, at the next Resurrection, Easter shall be multiplied millions of times, for redeemed ones throughout the world, buried in cemeteries or the deep sea, shall be resurrected. To be in that resurrection or to be living at that time and be caught up with those resurrected (1 Thessalonians 4:17) will be nothing short of celestial. Let us not miss this unequaled epochal event.

Many Christians altogether miss the point of Easter. Bussing themselves with the task of buying new clothes for the entire family and preparing a feast for the family's Easter dinner, their hearts are poorly prepared upon reaching church on Easter morning. They arrive, not so much to worship the resurrected Christ, as to show their new clothing. When Sunday School and the morning worship hour degenerates to little more than a fashion parade, it must deeply grieve the heart of Him who died on Calvary for our sins and arose triumphantly from the grave, not that we might show ourselves, but that we might show forth Him, the Victor over death and sin.

On Easter this year (March 29), let us not be enveloped with what we have, but with Him who has us; not so much concerned with what we have on as with Whom we have within. This Easter may God grant that we "put on Christ." These are things that matter now and will matter on that great Resurrection morning ■

*Clyne W. Duxton*



BY  
KATHERINE  
BEVIS

# GLOOM BLOOMS

Illustrated  
by  
Jerry Simpson

**T**HE SUN HAD just moved above the trees when a lone man plodded down a long path leading to a junk-heap. He took a small packet from his pocket, and, tearing it open, emptied its contents on this ugly, unsightly spot. Then, smiling as though satisfied with what he had just done, he made his way back to the path, and disappeared into the distance.

This was not done in the early part of the eighteenth century, but in the latter part of the twentieth. This man could well be called a counterpart of that man who lived more than a century ago, "Johnny Appleseed." This man, though not planting fruit seed, plants beauty in those places that need it—slag-heaps, railway sidings, dump-heaps, or a scrubby corner in someone's yard.

For twenty years, this man has done his bit to beautify Chesterfield, England, as he battles the ugliness of the world with flowers. Harry Walker, now fifty-one years of age and a resident of Chesterfield,

states that he says to the seed, "grow" as he scatters them around in these places, and "somehow they grow."

It all started back in 1943 when Harry, walking along a sidewalk, saw a package of poppy seed that someone had dropped on the pavement. Picking the packet up and not knowing to whom it belonged, he walked a little distance to a muck-heap beside a railway line and flung the seed on the heap. Eventually, there were a lot of beautiful poppies blooming there in that unsightly place. From this one little patch of beauty was born the one-man campaign to beautify his world about him.

In the fall of the year, Harry can be seen collecting seeds from the thousands of flowers he planted in the spring before for planting next spring. Thus each year Johnny Poppyseed, a counterpart of Johnny Appleseed, makes gloom bloom. You and I may not scatter poppy seeds, but we can let Christ shine forth so as to rescue debauched men from the ugliness of sin to the beauty of Christ ■



**I**'M A SPECIAL occasion fellow myself. Just don't like to get into a rut, I guess. No matter where you go, special occasions reveal the cream of the crop. That mediocre stuff's out of my line.

Ask me why I've developed this attitude toward organizational productions, *including your church*. Go ahead, ask me! You see, it's this way—even the cream sometimes gets a lot of watering down. And with so many organizations clamoring for me to dish out dollars for donations (it always says "Donation \$....." on the tickets) a fellow just can't spend so much time with routine meetings.

Sure, I've heard you say it doesn't cost anything to attend church. But why so much pleading when the offering plate passes? Why the gazing by the regulars to see what the non-regulars put in? And some of those preacher puns about pennies sure are tarnished.

Then I get confused about another free offer in church. You say salvation is free, yet I read that Jesus said deny yourself, take up a cross, be willing to leave father and mother—that's cost, isn't it? In fact, I've heard the preacher proclaim that some don't want to pay the price of discipleship. Sure, I realize I can't buy religion with currency or coin, but there's a cost! It would be easier to fill out a check if one could buy his way into right relations with the Redeemer.

Hah! Now I'm preaching. And what authority do I have? I only show up for specials—the Christian holidays, *Easter*, weddings, funerals, concerts and mother's day.

I've got a few other reasons (or you'd say—excuses) why I only attend spasmodically. Want to hear them? I'll tell you anyway.

I notice that your church folk are extremely friendly on *Easter*—inside the church or on the front stairs. But as soon as they get to the parking lot it's just like my side of the world—every man for himself. I'm even scared of some holy Joe who wants to play fender wrinkle.

No sooner than I drive off I must be forgotten. Those "glad to see you" and "come back again" expressions must be clichés. No one ever really cares if I come again. Maybe they pray diligently for my soul but they never visit my body. How glad were they to see me? Just glad enough to have established some sort of attendance record? Three cheers!

Are the people in your church so rutted down in this superficial friendliness that they don't really recognize the potential in a person who is a once-in-awhile attendant? Jesus wasn't like that—the preacher said so in his invitation. It seems Jesus was more concerned about individuals than He was about a new record crowd on a Galilean hillside.

Getting back to the worship hour. I found several things that militate against my becoming a regular. And these things were in a showcase presentation—your special occasion. What's it like on other Sundays?



BY  
WILLIAM J.  
KRUTZA

## EASTER ATTENDANCE

You sang the same songs as at the last meeting I attended. Most of them were concerned with your enjoyment of the after life. As I leafed through the hymnal I noticed an overwhelming number that supplied encouragement in the here and now. I thought they were much more practical. They'd give any worshiper the shot in the soul he needed to face the rough and tumble world.

The sermon sounded like an ancient history session. The only question I'd have would be, does the pastor always preach about symbolism? Isn't the Bible extremely practical at face value? I have some real struggles in my soul and hope that on one of these special occasions I might get an answer. So far, no luck! Maybe you'd better speak to the pulpiteer about practicality in preaching.

I'm beginning to wonder if your church really knows what Christ meant when He told His disciples to go out into the highways and hedges and compel them to come in. It seems to me that the whole program and attitude of the church must have a drawing power. Somehow the church has to have a magnetic force that keeps adherents connected to Christ or else they'll be like me—occasional observers.

Really, it wouldn't take much to get me on the regular list. Let's just say, if you lived like Jesus (and that's what a Christian is supposed to do, isn't it?) I wouldn't want to stay away. But if your lives are so much like mine I'll come only when the bright lights or posters offer a variety to my already packed entertainment schedule. It's up to you—do you really want me to follow Christ? If not, I'll see you next Easter ■

# SPOONFUL of SUNSHINE

BY MONA GAY

IT WAS ONE of those beautiful spring mornings. A little girl sat with her mother and daddy at the table in the breakfast room of their home. Grace had been said, and, as the sun shone in brightly through the glassed-in section that made up the eastern wall of the room, a ray of the sunlight flooded the spoon she had just filled with cereal. As the child put the spoonful of cereal in her mouth, she exclaimed, "Mommy, Daddy, look! I swallowed a spoonful of sunshine!"

How different this old world would be if those of us who profess to know Christ would "swallow a spoonful of His sunshine." God's sunshine will make a life so radiant and tender that it will be like electric batteries charged with an inner joy that reaches out to embrace all mankind.

We cannot swallow this kind of sunshine from a ray that shines in through the window of our home, but we can swallow it from the window of our soul. To swallow this kind of sunshine, one must spend time alone with God, for it is then that He becomes a vibrant person to us and will shine forth from us.

When we take time to be alone with God, our whole heart is filled with Him, with His sunshine.

It was said of Chesterfield upon his return from visiting the Archbishop of Cambrai, "If I had stayed another day in his presence, I am afraid I would have become a Christian, his spirit was so pure, so attractive, so beautiful."

Abraham Lincoln said he hoped his biographers could write of him that he "planted roses where thistles grew before." Lincoln spent much time alone with God. He had swallowed many spoonfuls of God's sunshine.

Bask in God's sunshine, by letting your mind take you to the shore of Capernaum, by visiting that home in Bethany, by sitting at Jacob's well and looking into the eyes of the Master, and listening to Him speak as you open your New Testament and read from His Word. Count your many blessings. Rejoice if you have even one good eye with which to enjoy the flowers, the changing seasons, the smiles of friends. Be grateful that you can hear music, the song of birds and breezes whispering through the trees. Be thankful that you can read good books, including the Bible.

Do this, and you will feel your soul flooding with sunshine, not just spoonfuls but floods of it, sunshine that will run out and over and into the lives about you. ■





# EASTER SURPRISE

ESTHER MILLER PAYLER



**O**FTENTIMES WE ARE looking and working for one thing, and God gives us something entirely different that is much better for us and for others. That is what happened to Ponce de Leon. Paul in his letter to the Ephesians puts it this way, "Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us" (Ephesians 3:20).

We think of Juan Ponce de Leon as the discoverer of Florida, that paradise of flowers and sunshine. This discovery, now associated with his name and one of the main reasons he is so well known in history, came when he was looking for a fountain of youth.

Ponce de Leon came from Spain with Columbus on his second expedition. He conquered Puerto Rico and became the ruler. While on this island he felt the results of age and sickness. From the Indians he heard about a fountain which was truly magical. To drink of its waters, they said, was to become young again

and well. Ponce de Leon thought that if he sailed among the Bahama Islands, he would find this water. He searched among the lovely Bahamas, and found many lovely flowers and luscious fruits, but the fountains there contained water which only quenched the thirst but did not restore lost youth and smooth out his wrinkles.

On and on Ponce de Leon sailed thinking to find yet more islands and his longed-for fountain. On Easter morning in 1513 he came to the flowery shores of Florida. He did not know this was part of a vast and rich continent. He thought of it as merely an island, a special surprise for Easter. He thought perhaps the fountain was there.

In honor of the day of our Lord's resurrection, Ponce de Leon called this land "Pascua Florida," since he discovered it on Easter. To this day the land bears the name Ponce de Leon gave it. Unknowingly he had found something far beyond that for which he had been searching. "God works in mysterious ways His wonders to perform." ■

# DON'T FORGET MISSIONS



BY C. R. SPAIN

**T**HE TOPIC, *Don't Forget Missions*, will be greatly impressed upon us if we remember some pertinent current facts.

Seven hundred and fifty million persons did not hear the gospel in the last generations—astounding, but true. Over one person per second dies without hearing the name of Jesus.

The world is having the greatest population expansion in its history. Approximately five hundred million persons inhabited the earth at the time of Christ. In 1850 the population had increased to one billion. By 1930 there were two billion and in 1960, three billion. Fifty million is the annual increase, while only four million are being reached with the salvation story. The followers of Christ must accept this challenge of population expansion.

Disciples of all religious faiths are zealously evangelizing. Africa is being furiously evangelized by the Moslems. Out of each ten converts from Pantheism, seven become Moslems, three become Christians, and these three are divided between the Protestant and Roman Catholic.

The Communists have moved like a wind-driven prairie fire and for the past fifty years have captured the world at the incredible speed of fifty square

miles per hour. *Manifesto*, by Carl Marx, has taken first place in sales over the Bible.

With these and other alarming facts in mind, the followers of Christ must recognize two important principles:

First, God, the Creator, is over all and owns all.

Second, man is accountable to his Creator for the time and wealth in his hands.

Christianity is more than a philosophy to be discussed in conversation. Christianity must be put into action! We should be concerned with getting heaven into men's hearts now. Missions, the spread of the gospel, is of first importance to a consecrated Christian.

God did not forget man. Have we forgotten God? God's plan for the human family included you. Have you included God in your plans? God provided for you. What provision have you made for Him?

We do not serve God by law but by love. The Christian has accepted a sonship in God's family and thus he is an heir to the glorious resources of heaven and eternity.

A survey made by the Golden Rule Foundation revealed that this country has forgotten Christ's great commission. In one year America spent the following:

\$2,200,000,000 on cosmetics, and personal care

\$2,700,000,000 smoked up in tobacco

\$5,500,000,000 on movies and recreation

\$7,100,000,000 spent for alcoholic beverages

\$10,000,000,000 for gambling, jewelry, and other luxuries

\$9,000,000,000 given to churches and charities

Our nation is guilty as a whole. However, as the three Hebrew children refused to honor the image, we can be innocent as individuals, regardless of circumstances.

We would do well to remember the inscription in an ancient English cathedral:

"What I spent I had"

"What I saved I lost"

"What I gave I have"

A Christian is not a fool to give what he can never keep in order to gain what he can never lose. Contrary to general thinking, we are not missionaries because of where we go, but because of what we are doing, and our mission field is where we are:

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judaea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8) ■

The Reverend C. R. Spain, General Secretary-Treasurer of the Church of God, knows missions well. Having served for four years as missions field representative, he has visited mission stations around the globe.





# A WORD IN SEASON

**T**RAFFIC BACKED UP for several blocks. Horns began to blow. The tractor-trailer driver became angry. He had attempted to drive through a railroad underpass and there he was stuck, the top of the trailer wedged against the concrete ceiling. A ten-year-old boy, watching the proceedings with interest, cried, "Hey, Mister. Hey, Mister!"

After he had called several times the driver turned to him and asked, "Where's the nearest phone, Sonny?"

"We have one at our house. But Mister—"

"Yes, boy. What do you want to say?" the man asked impatiently.

"Well, I just wanted to say you could let some air out of the tires, couldn't you?"

The big, burly man scratched his head and grinned. "Son, you're a lifesaver," he said. The trailer settled as the driver deflated the tires slightly. In a very short time he waved good-bye to his little friend and drove away.

We can learn a lesson from that little fellow who was not afraid to speak up. Too many of us seal our lips. We are too timid or have a poor opinion of our mental abilities. But all of us are blessed with a great deal of good, common sense. And God's promise of wisdom is not limited to college graduates; it is for all who ask Him (Isaiah 50:4). However, when a man goes through deep waters, is worried, or when he has to make a big decision, it is possible to become bewildered and to make the wrong choice.

Naaman was leaving Elijah's home still a leper when a servant asked him respectfully, "My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" (2 Kings 5:13). It was unanswerable logic. Naaman washed in Jordan and was clean. But he might have died a leper had not his servants showed him the foolishness of his attitude. Perhaps someone you have

met recently needs help.

A guest speaker was showing a series of slides in a church, and all went well until near the end of his talk the slide-changer jammed causing him to miss one or two pictures. Although he kept right on talking as if nothing had happened, at least one person in the audience noticed it. At the conclusion of the service, after much hesitation, a young man approached the speaker.

"Sir, I noticed you had some trouble with that last cartridge of slides. I think I know what the trouble is."

"Well, if you can help me, I will surely appreciate it," the gentleman said. "It is worrisome."

As the young fellow had supposed, the cartridge was warped. He straightened it, and a lasting friendship was born.

A Christian man failed in business. The following Sunday in church he was self-conscious, thinking that people were talking unfavorably about him. Then one fine man shook his hand saying, "I've heard good news about you. I understand that you have failed in business and failed honestly. It's hard to lose money, but a greater loss is one's integrity. That, you still have."

These were encouraging words, yet a gentle rebuke to his attitude that all people would be talking unfavorably about him. Within a short time he started again and became quite successful. No doubt others could have encouraged him, but someone had to put it into words.

When a friend needs help, someone should forget his timidity and volunteer a few encouraging words. And the one who needs help should be willing to listen and profit. To a distressed man, problems may look insurmountable. But the solution may be very plain to those who are standing by. Let's not miss our opportunities to befriend the man who needs a word of advice or cheer ■

BY JAMES E. ADAMS





**W**HAT SOBERING, heart-lifting or frightening dramas we discover in some quick Bible reports! Take the case of Lot. A brief sentence flashes like a neon sign out of the ancient story: "Lot . . . pitched his tent toward Sodom" (Genesis 13:12). Pitching a tent toward Sodom is the first step to becoming a citizen of Sodom.

Such, Lot became. He became deep entangled with the securarism and sinfulness of the city. But Lot was fortunate. A good man named Abraham was praying for him. One wonders how many men might have been lost had no one prayed for them! God heard Abraham; angels flicked toward the doomed town.

The angels delivered a sharp, stern message to Lot. "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed" (Genesis 19:17).

Twenty-three words! And a message is given mighty enough to write in the sky for all the world to read. Three brief orders seem to mold themselves out of the angels' warning.

### GO OUT!

Nothing can be done for the man who stays in Sodom. The place is under the curse of heaven. God's judgment is moving in to finish it. Only one thing can the man who would surrender to God do about Sodom: get out of it!

Sodom is a symbol of sin. To every would-be follower of the Lord is issued the unsoftened demand, get out! God cannot abide sin. His judgments stand over against it; His Book condemns it; His heaven will never be touched by it.

"The soul that sinneth, it shall die" (Ezekiel 18:4, 20). This is the law of the cosmic kingdom. We have sung of God's love, and His very name is love. But we have forgotten His anger and His hate! He hates sin. He is angry at sin. Let a man write, as did the editor of a national magazine with a circulation of millions, that society no longer accepts the Christian morality of sexual life, that we must find a new moral code to fit the needs of the society we live in; nevertheless, the Author of life has not changed His moral code! Neither has He altered the penalty incurred in its violation. The penalty is still *death*!

We tend toward making man more irresponsible; we soften guilt. We have psychiatry, psychoanalysis, sexology, sociology, social psychiatry, group therapy, dynamic psychology, client-centered therapy, and social remedial psychiatry. However, the responsibility God demands of the man is unsoftened: the soul that sins shall die! We must get out of the sin business!

### GO ON!

This is the second command that seems to form out of the angels' order to Lot. "Look not behind thee, neither stay thou in all the plain." The whole lowland whereon Sodom stands is combustible! Fire shall sweep all the flats and leave black ruin. Glance again into God's Book and see how destructive wrath can be!

It is not enough to quit sin. We must flee from it. We must get

far from its deadly grip. Escape from sin has no meaning if a man plans to camp close to the darkness!

The order of God is *onward*. "Remember Lot's wife" (Luke 17:32). Jesus warned His disciples centuries later. Her fine home was going up in flames, as well as her expensive dresses and her luxurious commodities; the call of the world was like a cry in her. She turned back to her doom.

Billy Graham has been reported as saying that if twenty-five per cent of those who make decisions in his meeting go on to serve Christ, he shall be gratified. That is about the ratio Jesus seemed to expect, according to His parable of the sower. It is not enough to start with Christ; we must finish with Him.

### GO UP!

This is a third command suggested by the angels' warning to Lot. "Escape to the mountain!" The call of God is not to the street-level of life, but to the sky-level; we are not called to uncleanness, but to holiness. Man, as an individual or as a nation, never stands still; he ascends or descends.

Perhaps you have heard of the group of men that tried to scale the great snow-hooded mountain. As the air grew thinner, some decided to turn back; others were determined to climb on. They disappeared in a veil of falling snow, and were never heard of again. Their friends put up a memorial, and engraved on the stone: "The last time we saw them they were headed for the top, and going strong!"

We have known men who turned back in the spiritual climb toward the Highest. But others went on, and upward. When the gray veil of death fell on them, we might well have written that when we last saw them they were headed for the summit, and going strong.

There is no proper place for a man to rest this side of an eternity where dwell God and Christ. Only then will man be where he belongs. Only then will he be Home ■



# Campus Call

## N.B.C. STUDENTS IN U.N. PROGRAM

**Editor's Note:** Minot (N.D.) Daily News ran an article on Thursday, October 24, 1963, which featured two Church of God students at the Northwest Bible College (N.B.C.) in Minot. The article is reprinted here in part. After introducing the several international students who were in a United Nations Program at Minot State College, the reporter continued . . .

Perhaps the most startling story of the group is that of Mr. and Mrs. John Kuruvilla Kaiyalethe, a name simplified by their Minot acquaintances to John K.K.

Although young (he's 25, she's 20), both have been exposed to a world point of view and both have felt the sting of communism and want to make a contribution to fighting it.

Kaiyalethe, a native of India, was born to parents converted to Christianity, his father being a minister for the Church of God. Kaiyalethe, following in his father's footsteps, is working toward a bachelor of arts degree in theology at Northwest Bible College and is scheduled to graduate at the end of the current school year. He previously attended another college supported by the church at Cleveland, Tennessee.

In the state of Kerala he lived under the Communist yoke for a period of 18 months, beginning some four years ago, when the Communists, making a host of rash promises, won control of the government in an election. The people soon found, he said, that it was

easier to get the Communists into government than out.

When it became obvious that the Communists weren't going to make good their promises, Kaiyalethe said, the people in the state wanted them ousted but no election was called until there were widespread demonstrations, sit-down movements at state offices and other de-



Hands are placed across a "small world" by foreign students in Minot who participated in a United Nations' Day program at Minot State College. John is shown on extreme right near his wife.

vices of disapproval. The movement to overthrow the Communists started in schools and colleges and Kaiyalethe feels education is the answer to preventing the Communists ever from gaining control again.

He credits the Word of God as giving him the inspiration to leave India, going first to Israel. A passage from the second chapter of the book of Acts—"Thou shalt be my witness in Jerusalem"—prompted to save just enough money to get to that country. Once there, he said, money he received from preaching and in gifts enabled him to travel further and he visited Lebanon, Greece, Italy, Switzerland, Germany, France, and England. And, eventually, in July, 1962, he

came to the United States, aided by a scholarship from the Missions Department of the Church of God.

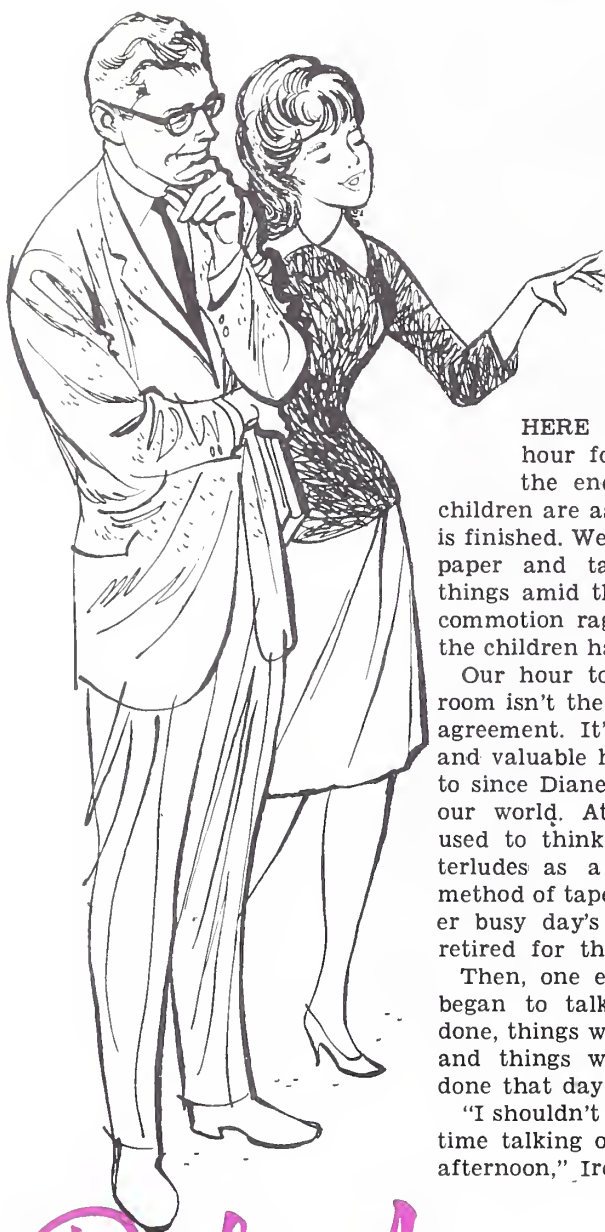
But it was in Israel that he met Tamara Fogel whose parents had fled Yugoslavia to escape communism when she was a young girl. After Kaiyalethe came to the United States, she followed him and they were married at Cleveland,

Tennessee, in August of last year. They came to Minot the following month.

Mrs. Kaiyalethe, who had a year in college in Israel, is now taking Bible study at Northwest Bible College and the two plan to return to India, working among the people there to spread Christianity and to further education.

But they will stop in Israel on their return voyage, a nation that both have a very close interest in.

"I feel that Israel was created by God but the United Nations was His instrument," she said. "So the United Nations is very dear to me and a vital force in keeping the peace of the world through the furtherance of world brotherhood" ■



HERE IS A precious quiet hour for my wife and I at the end of every day. Our children are asleep. Our day's work is finished. We have read the newspaper and talked about random things amid the gay and energetic commotion raging around us while the children had their time with us.

Our hour together in the living room isn't the result of any formal agreement. It's merely a pleasant and valuable habit we've fallen into since Diane and Paul came into our world. At first, Irene and I used to think of those casual interludes as a relaxing, enjoyable method of tapering off from another busy day's activities before we retired for the night.

Then, one evening, we somehow began to talk about things we'd done, things we wished we'd done—and things we wished we hadn't done that day.

"I shouldn't have wasted so much time talking on the telephone this afternoon," Irene remarked with a

all jammed up today and it disturbed me because I couldn't seem to get caught up."

From those first vague and unplanned reviews of our daily activities, we gradually began systematically going back over everything we'd done that particular day. It was fun but it was more than that. By making ourselves take the time to reconstruct, weigh and analyze our thoughts and actions, our daily lives seemed to take on new meaning and direction. For example, there was a mild argument I'd had with another real estate salesman. At the time of the dispute, I'd been firmly convinced that I was right and he was wrong.

By that evening when I mentioned the incident to my wife, I could see that Irene thought I'd been wrong just by the expression on her face as she listened. What's more, I realized I was wrong. And I told the other salesman so the next morning.

Only recently, we've modified our daily accounting sessions further. Now, we have a way of accomplishing things we want to get done. Everyone has more to do these days than ever. It's necessary to be selective in how we spend the time available to us. Irene and I tell each other what we intend to accomplish the next day. We try to plan our forthcoming hours instead of just letting them come and go without any preassigned purposes for them.

In this way, we've managed to make those oft-postponed visits to the friends we'd always talked about seeing again. We've painted our house by making judicious use of Saturdays and spare-time hours. Before, we'd hired someone else to do the painting.

When our children grow older, we intend to include them in our reviews of the past and plans for the future. Because we've learned that the investment of a time for pleasant but serious thought concerning the vital business of living adds greatly to the enjoyment and satisfaction of accomplishment in life ■

# Daily Accounting

BY NEAL NEITZEL

regretful sigh. "That's why I didn't get the refrigerator defrosted or your suit coat lining fixed."

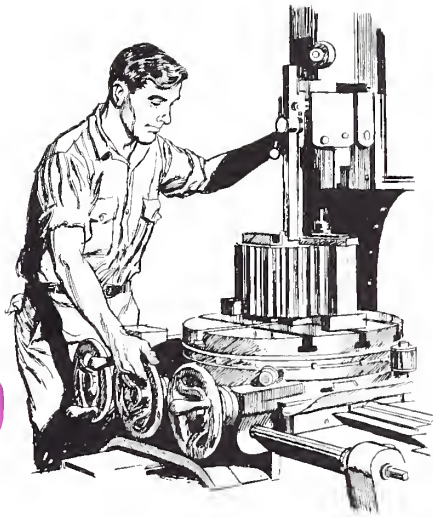
Later, I told her how I'd bluntly refused to be on another church committee when I'd been asked by a friend during lunch that noon.

"It was just because I'd had such a hectic morning at the real estate office," I added. "My schedule was



BY NORMAND J. THOMPSON

# WHAT'S THE USE?



A TEST ENGINEER working on astrodynamic research in a big space laboratory in California should have felt very important. This work of his was vital to the space program of the U. S. Air Force. Instead, he felt that his individual efforts went unnoticed and unrewarded.

He said to a fellow worker, "Aw, what's the use, Jim? Who cares about the shock and vibration of space-craft structures, anyhow? We're just a social security number, a little frog in a big puddle, a—"

"Don't you believe that, Barney!" advised Jim.

Unfortunately, too many people *do* believe that. Whether they work in a factory, a supermarket, post office, or bank, they feel that they don't count, that they are an anonymous quantity, a face in a vast crowd, a common denominator without a soul. This false philosophy breeds discontent, frustration, and poor workmanship.

"We've entered the age of the goof-off," shouted the *Chicago American* recently. The editorial noted that the whole country is suffering from a strange epidemic of sloppy work, half-finished jobs, slipshod construction, broken contracts, shoddy materials, and longer coffee breaks.

Because of defects of material and workmanship, a big department store in Dallas, Texas, returned to the manufacturers during

one year more than a million dollars' worth of merchandise!

Perhaps automation is giving people an inferiority complex. But no machine, however timesaving or clever it may be, can ever replace a human being! Your thinking, your personality, your soul are important. You are more than a social security number or a face in a crowd. You *do* count.

Be proud you're an American. Remember this is a land of equal opportunity and crop surpluses, with a church spire on many corners pointing you to God. Remember that what makes America great is not her wheels or wings or fifty million paid vacations each year. Her greatness resides in personal integrity, in upright conduct of the individual—*your* integrity and uprightness! You *do* count.

John Bartholomew Gough was only fourteen when he went to New York to seek his fortune, with a silver half-dollar in the pocket of his coarse jeans. He learned the book-binding trade; but a financial panic struck the country and John lost his job. Then his mother died, and John, with a cynical, "What's the use?" took to drink.

Knowing his cynical habits, Lucretia Fowler married him anyhow. Perhaps the young bride felt she could reform John Gough. But nothing she could say or do changed his habits. In about a year Lucretia died in childbirth while John was on a drunken spree.

Now John found himself lying in the gutter more and more. At twenty-five he was a confirmed drunkard, unemployed, homeless.

"Get thee upon thy feet, Master Gough!" said a Quaker friend one day, helping John to rise. "God is able to make thee stand."

Encouraged by the Quaker, who took him to a temperance meeting, John signed a total-abstinence pledge. He told about his battle with strong drink so impressively that the Quaker cried, "Thee is a born speaker, Master Gough!"

"Me? Go on!" John snorted.

"Nay. I'm serious. Thee will be invited to address other meetings. I will see to that."

The Quaker was right. John Gough *did* address other temperance meetings, and he *was* a natural orator. He could move his audiences to laughter or tears—and to signing the pledge. During 1843, the first year of his lecture work, John traveled 6,840 miles, gave four hundred addresses, and gained 2,218 pledges. He soon became one of the most brilliant platform orators in America.

In ten years, Gough's fame had so spread that the London Temperance League invited him to England, where he drew large crowds. By this time 215,179 persons had signed the pledge in his meetings! This crusader for sobriety was called "the apostle of cold water." He was admired as much for his Christian earnestness as for the splendor of his eloquence. He often stated that he knew of no case of effective reformation from drunkenness that was not associated with a genuine spiritual conversion.

Shortly before his death in 1886, John Gough estimated he had delivered 9,600 lectures to more than nine million people! He truly made his life count.

So can *you*!

Remember, you are so important that Christ died for you! Now He has a work for you, that only *you* can do. Instead of goofing off, with a "What's the use?" attitude, you can be a blessing to the world.

So go to work for God—today ■

Do you have questions about heaven? Don't miss this intriguing article by a leading theologian of the Church of God.

BY JAMES A. CROSS



## HEAVEN IS A REALITY

**"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.  
And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.  
And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.  
And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away" (Revelation 21:1-4).**

MAN HAS ALWAYS longed for heaven. God placed eternity in man's heart and it is still there. The longing to perpetuate himself in circumstances more pleasant than the present cannot be brushed aside. Compensation for the longing of the soul may be offered in the form of pleasure, fame, wealth, possessions and gaiety; but a man's soul still cries out for a place where he may eternally dwell, described in the scriptures as you have read in the foregoing paragraph.

The desire for something better is as universal as the whole family of man. His belief in a better future existence is as widespread as the human race. This longing for a real heaven has pervaded the thoughts and writings of man from his earliest recorded history. It has been expressed in various ways, but the desire for a real heaven predominates his thinking and his writing.

Heaven is a reality. It is a visible, local, material, substantial place. Jesus forever settled this question when He spoke, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3). Notice these definite statements, if you will. The Father's house contains many mansions. Christ has gone to prepare a place for us. He is coming again for the purpose of taking us to the place He has prepared for us. Heaven is as real as this earth, and as tangible as the material things that surround us. The words of the holy scriptures reaffirm this truth repeatedly and the testimonies of reputable men of the Bible bear witness to the reality of heaven.



The following words further attest the reality of heaven. Heaven is the Father's house and His throne-room. "The Lord is in his holy temple, the Lord's throne is in heaven" (Psalm 11:4). "The Lord hath prepared his throne in the heavens" (Psalm 103:19). "Therefore are they before the throne of God, and serve him day and night in his temple" (Revelation 7:15). After carefully considering these scriptures, it is reasonable to state that since God is real, He must have a real temple to inhabit, a real heaven in which to prepare and set His throne, and a real place for people to serve before Him day and night.

The testimony of holy men of God as related in the Bible, verify the reality of heaven. Knowledge of heaven derived by perception and feelings of enjoyment, as by experience, is valid and lends credence to the reality of heaven. The Apostle Paul relates the experience of a Christian man which adds to our knowledge of the reality of heaven: "I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven. And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;) How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter" (2 Corinthians 12:2-4).

What I believe about the foregoing is that Paul was referring to himself and the glories and wonders of heaven which he experienced. Such ecstasy, glory, and reality cannot be described in words framed by man, because his vocabulary is not sufficient to do justice in describing the supernal abode of our Heavenly Father and His angelic host. He simply says that it is impossible to attempt a description of celestial things with terrestrial language.

After every poet will have written every poem possible about heaven, after every song writer will

have told about heaven in song, after every sermon will have been preached about heaven, its realities and glories will so far exceed any attempted description of the reality of heaven, that we join with Paul in saying, I just can't tell it, I know it's there, but the grandeur and radiance of heaven defies description. John the Revelator further adds to our knowledge that heaven is a reality.

May I refer you to his experience while on the isle of Patmos. While he was in the spirit on the Lord's day: "After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne" (Revelation 4:1, 2). In simple terms John declares that he saw a door in heaven. It was opened and he was invited to enter. Upon entering, he beheld the Lord of glory seated on His throne. Further study of this chapter reveals that the inhabitants of heaven are giving the Lord honor and glory that is due Him. John's narration of this scene agrees with David, who declared the Lord is in His temple and His throne in heaven.

The resurrection of Christ proves the reality of heaven. Christ rose from the dead with His resurrection body; a very real body, as indicated by the words of Jesus, "Handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet" (Luke 24:39, 40). The fact that He had a real body after His resurrection is proved by His eating a piece of broiled fish and honeycomb. Jesus invited Thomas to place his finger in His hands and to thrust it into His side, to feel the results of His crucifixion that all doubt might be removed from his mind and that

he would know it was truly the resurrected Christ.

Did the statement of Jesus about His return to heaven to His heavenly Father mean that His real resurrected body was ascending to something which was unreal and some illusory domain? Certainly not. It simply meant He was ascending to a real heaven. The ascension of Christ to glory proves the reality of heaven. Hodge, in his systematic theology, points out that the disciples saw the person of Christ as He ascended from the earth rise and go up into heaven until a cloud hid Him from their sight. He further states, and I quote, "It was a local transfer of His person from one place to another, from earth to heaven. Heaven is, therefore, a place."

This same Jesus said, "In my Father's house are many mansions" and "I go to my father." The Father's house is a place of residence, a domicile where one stays; a real place—heaven. The disciples saw Jesus received into heaven and the angels said that was where Jesus went. Stephen also testified that he saw heaven opened and Jesus standing on the right hand of God. Here is the resurrected Christ seen in a real heaven, where He stated there were many mansions.

In this very real place an eternal abode is being prepared for all who shall share the resurrection power of Christ. Heaven—the home of the soul. There can be no home without a location. Heaven, therefore, must be a very real place, prepared for God's noble creation, redeemed and changed, clothed with immortality. Possessing powers to enjoy the beauty of heaven and to glorify God is worthy of such praise and glory.

PLEASE TURN TO PAGE 22

Now serving as state overseer of Florida, the Reverend James A. Cross is a former general overseer of the Church of God. He is an excellent preacher and a keen student of the Word.





BY IRMA HEGEL

**A**SH BOYD had trudged the red dirt road all the night. His feet felt raw inside the new shoes the prison had given him. Comforting, though, the feel of the bills in his pocket. Saving the bus fare would mean something for Ma. She needed it. He'd been gone 'most a year.

By early morning Ash reached Sodom Hollow. He had almost forgotten how beautiful a Blue Ridge dawn could be. The sun was rising over the distant mountains, the rays filtering through the leaves of the pines and the poplars. The spring wind smelled of blossoms and fresh earth and new green. He walked faster, a sense of excitement allaying his weariness.

Ahead was the house, leaning into the side of the hill, more weathered and grey than he remembered it. Ma was in the yard, a sunbonnet on her head, her dark dress fluttering about her small thin figure. "Ma," he called gently. She squinted up and moved questioningly toward him. "You out for keeps, Ash?"

"I got the discharge papers in my pocket. You won't be ashamed to be keeping me for a few days?"

"This is your home, Ash, where you belong and where you'll stay. The Lord knows you never stole nothing. I know. You know."

He shrugged his thin shoulders. "Guilt or no guilt, I was in prison, Ma. The hardest part was being shut up, knowing you had to carry on alone here. I wanted to kill Jack Lavery for the lies he told. Old Gus was my cellmate. *You have to believe*, he'd tell me, *in good*,

*in God. Don't matter none if the bad is all around, He's in charge. He always will be."*

"Amen," Ma placed her work-hardened hand over his. "You must be right hungry, son. Let's eat. Got to get an early start. Balm of Gilead buds are right for picking. Bringing twenty cents a pound at the company. You want to help me?" Ash longed for sleep. Not tell Ma that. The food would pick him up. He nodded, smiling.

They entered the house with the rough unplastered walls, the cane-bottomed chairs and the smell of drying herbs. Ma had always collected herbs, working from early spring until late fall. Ma shoved two bowls of hominy on the table, each white kernel fried in bacon fat until it was crisply browned. They bowed their heads. Ma prayed, thanking the Lord for His good. Ash ate silently and Ma filled his bowl again.

"Jack Lavery's been to the house here several times," Ma said. "Wanted herbs for his ailin' wife. He paid me though I could see it didn't lift the burden o' guilt from his heart."

"You had to let him in? Jack Lavery?"

"Book says if a man asks, you must give." Ma stacked the empty bowls together.

She was strong in her faith, his mother, Ash thought. Hardly over ninety pounds, shriveled and thin but strong. She handed him a pair of baskets and they moved out into the sunlight of the North Carolina morning. The creek was swollen with the spring rains,



rushing over the stones like a river. The surroundings were soaked from the overflow. "Glad you changed those store shoes for your boots," Ma said. "'Tain't the mite o' dampness in the ground, it's snakes. Never seen so many in a spring."

"Snakes will be moving out too afore long," Ash declared. He was looking ahead at the stumps row after row. "Mr. Girten's cutting farther in. Second growths now."

"They're cutting this morning, Ash. Men will be along any minute."

"I don't want to see them. Gilead buds grow other places, Ma."

"Not as good as here." She nodded toward where the poplars grew thick and the cigar-shaped leaf buds shone with their yellow wax.

Ash pulled down a branch and the buds rattled into his basket. Together they filled a basket in no time at all. They had half filled the second basket when the first lumber truck rumbled into the clearing.

"Lookee here!" Jack Lavery's blatant voice. "The jailbird's home a-picking Gilead buds with his Ma."

"Shut up, Lavery." That was Tom Snipe, the foreman. A balding barrel-chested man, he clambered from the truck and strode toward them. "Morning, Mrs. Boyd. Glad to see you home, Ash."

The adam's apple in Ash's thin throat bulged. He gripped the foreman's outstretched hand. "Thanks, Mr. Snipe. We'll fill this basket and get out of your way."

"No hurry. We got to wait for the other trucks."

Jack Lavery swaggered forward, hitching up his overalls as he advanced. "You got any more of those herbs for my woman, Mrs. Boyd?"

"I'll show you where you can get them f'r yourself, Jack. No need o' payin' me when you can pick them up yourself for free."

That was Ma, Ash thought, always good for evil, giving instead of getting, no matter if it did mean hominy and grits seven times a week.

Ash finished filling the basket and strolled after Ma and Jack. Tom Snipe walked along with him and George Goforth who had come in on the second truck. Tom pointed to a rock where a pale yellow snake was sunning itself. The jet black rings on the golden body gleamed in the sunlight. "Another coral," said Tom. "That fellow's got a bite like a cobra, about as deadly too. I reckon Jack didn't see it. Nothing ever did scare him like a snake."

"Too bad some snakes weren't in the courtroom when Jack testified against Ash." Goforth looked glum. "We tried our best, Ash—I reckon you know that."

"Forget all that," said Tom. "You come back and work among us again, Ash. Girten never believed that trumped-up charge no more'n we did. Don't know why he kept Jack on. Wanted to get something on him, maybe, and clear you. We never did. Jack's slippery as those snakes he hates."

AHEAD IN THE thicket, Jack Lavery was bending down, picking the herbs Ma was pointing out to him. His boot was tipped so that the leather sagged open wide.

"Jack," said Ash, "there's a snake crawling into your boot. Take it easy."

Jack turned around. "Oh, sure—you 'spect me to believe that?" He glanced down at his boot and saw the end of the yellow tail. "A coral—" His face blanched.

"We saw a coral back on the rock yonder," Snipe drawled. "I told Ash they got a bite worse'n a cobra. Any last words, Jack?"

"Don't jest stand there." The perspiration was running down Jack Lavery's face. "Somebody come here. Git it out. Mrs. Boyd—you make 'em."

"Ash is right handy with snakes," Ma said dryly. "Might be bit afore he gets that boot off'n you though."

"Ash, I done you dirty." Lavery was sobbing like a child. "They was after me f'r those stolen tools I'd been selling. I got me a woman and young 'uns. I couldn't go to jail. That's why I planted the stuff on you—you was young—a stretch in stir didn't hurt you none."

Ash advanced. "Slip your foot out easy—that's it. Slow now—till I see." He reached down quickly and lifted out a four foot golden snake with dark brown stripes.

"Whooooee!" Goforth shouted and laughed. "a little ole chicken snake, harmless as a kitten."

Jack straightened and pulled on his boot. "It was yellow—how was I to know? Listen, all of you, I didn't mean that truck I said. Jest needed Ash's help."

"You got it all right," the foreman said. "Goforth, Ma and I are witnesses. You're going to tell that same story to Mr. Girten and Sheriff Wolf. Can't undo what's been done but you'll clear a man's good name."

"Mrs. Boyd—" Jack turned to Ma.

Ma lifted her basket of Gilead buds. "Allus a risk in gatherin' herbs. I reckon you didn't know that, Jack. I'm rightly glad it was no coral."

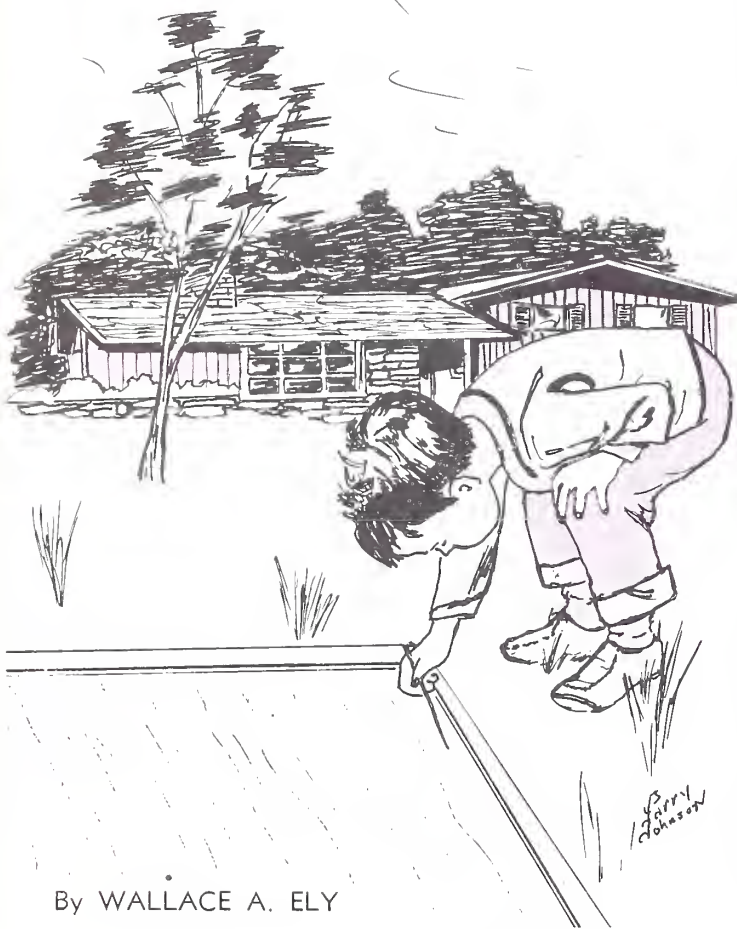
Ash faced the foreman. "I'll be over to see Mr. Girten soon as the buds are picked, Mr. Snipe."

"You do that, Ash." Snipe and Goforth walked off, Jack Lavery between them.

"You have to believe," said Ma. "Man in prison told you that, Ash. You know it now yourself. 'Tisn't always a lack of faith. You had that. It's thinking we haven't the know-how to solve the evil. Don't need to. Lord does that. When we're the most helpless, the Lord is the more powerful."

Ash nodded. A mockingbird called and broke the silence about them. The trees rustled their branches in the soft wind. A shower of white blossoms were wafted from a nearby bush and fell like a benediction about them. Tears stung his eyes. It's spring and I'm home, he thought. He straightened then and walked on beside his mother ■

## A Story for Children



By WALLACE A. ELY

Then he pressed one foot lightly on the carrot bed to see what would happen. When nothing happened, he walked across the carrot bed. Still nothing happened.

But when Jeff looked back, he saw that his tracks were as plain as they could be. Then Jeff was sorry he hadn't remembered what Mother told him. "Mother won't know who made the tracks," he tried to tell himself. But he couldn't help feeling afraid. Jeff really wasn't so sure that Mother wouldn't know, because in Sunday School he had learned that the Bible said, "Be sure your sins will find you out."

The next day when Mother went back to look at the carrot bed, she saw the foot tracks. She called the children to the garden. "Who walked across my carrot bed?" she asked.

No one knew anything about it. Jeff didn't have much to say.

Harry and Jack and Jean and Lois took turns holding a foot over a track in the carrot bed. Each foot was larger than the track.

When Jeff put his foot above the track, it was the same size as the track. Everyone knew then that he had made it.

"Jeff, your foot is the only one that will fit the track," said Mother. "Why didn't you obey Mother? Did you think I wouldn't know? Remember, your tracks always tell where you have been. Never go places where you do not want people to know you have been."

Mother looked straight at Jeff, but the other children listened to what she said, too. "The tracks you leave with your words will tell on you. Never say things you do not want people to know you have said. People will find out how you talk," she said.

"The things you do will tell on you, too. Never do

# TRACKS THAT TELL

MOTHER PULLED HER rake across the freshly spaded ground for the last time. She had just planted some carrot seeds. Harry, Jack, Jean, Lois and Jeff stood watching her finish the job.

"This is my carrot bed," she told them. "Soon the carrot plants will come up. They will be quite thick, but I will pull out some so the other plants can grow into nice carrots for us. I want each of you to be careful and not step on my carrot bed."

Mother and everyone except Jeff went into the house. Jeff stood looking at the garden spot. "Why doesn't Mother want me to step on the carrot bed? Will it make the seeds come up too soon? Would my feet sink way down into the soft earth?" he asked himself. He was curious. He was so curious that he seemed to forget what Mother had said.

things you do not want people to know you have done. People will learn what you do," she told the children.

The things that Mother told Harry and Jack and Jean and Lois and Jeff that day are true. They are things that Jesus wants every boy and girl to remember.

Never go places where you would not want people to know you have been. Never say anything you would not want anyone to know you have said. Never do anything that you do not want people to know you have done. Your tracks will tell on you. You leave tracks in life by the things you do and say.

Jeff remembered most of all that God always knows where we go, what we say, and what we do. And that is most important of all ■



BY GRACE V. WATKINS

# LOVE MY ENEMIES? BUT HOW?

**L**OVE MY ENEMIES?" you say with an oversized sigh. "Yes, I want to. But HOW?" Christ said, "Love your enemies?" Of course. But here's an angle you may not have thought of. Learning to "love your enemies," clearing up that smoggy feeling between yourself and an "obnoxious" person, is not only Christian, it's smart plus. An enemy can cause you plenty of trouble and damage, outwardly and inwardly!

Outwardly? A calculating enemy can even wreck a person professionally with scheming campaigns. One nationally known businessman said his advice to young people starting out in a job would be, "Make no enemies." Of course, one can't go through life and never make an enemy; but he can keep in mind that enemies are fireballs and do something about changing all that.

That word *love* is a stickler? You simply CAN'T feel toward Caldý (who stole your theme and used it), or toward Susie May (who blackballed you from the pep squad) as you do toward Mom, Dad, your prize pal? Relax! You're not expected to! The English word "love" (used so often in the New Testament) has various meanings in the Greek. Your assignment isn't to feel violent affection for Caldý or Susie May, but to feel goodwill, Christian charity.

You don't have to be "simply entranced" with an "enemy." In fact, you aren't enraptured with everything about anybody, not even your best friend.

Here are some techniques for dealing with the person you've mentally decorated with the label of "enemy."

First, get your mental and emotional picture of him in focus. As Dr. Malcolm Dana, psychologist,

points out, no one ever sees and knows another person as that person really is. (Psychologically, a person is an image in consciousness.) We merely get a few impressions and see a few traits and qualities. Then presto! We cook up a picture of the person and tell ourselves that's what he is! To prove this, ask four people you know to give you a thumbnail sketch of Jay or Linda or Ken. You'll be amazed at the difference in the sketches.

So Caldý (who on your bulletin board is "enemy") has several other facets, several hundred, in fact!

As Margery Wilson suggests in one of her books, instead of seething over how Caldý feels toward you, concentrate on how he feels toward himself. That's one of the big keys to solving your problem. If you build up for him a shining picture of himself, help him to see his talents, show him you believe in him and admire many things about him, there won't be many poisonous waves oscillating between you.

Here's how: talk to several people who know Caldý well; casually get information about what he's done in the community, school, club. Get into some club with him. Work on a committee with him, showing cooperation and appreciation, or try to share a project of helping a third person. If your project involves a cause that means a lot to Caldý, so much the better.

"If thine enemy hunger, feed him" (Romans 12:20). Yes, you've read that verse over and over. But did you ever think of it this way—that every human being has deep hungers emotionally? Why not find out what Caldý's yearnings are and help him find a way to satisfy them? Maybe you'll discover that for years he's pined

to learn to sail a boat. Then why not get your friend Mark, whose family has a boat, to teach Caldý? If Caldý comes from a broken home, then share yours with him now and then; see that he gets to know your wonderful Christian parents.

Can you put yourself in his place, honestly, objectively? What do you symbolize to him? Does he feel that you threaten his prestige? That you show him up? Maybe. A middle-aged man, a mediocre musician, was angered when a girl who was a fine pianist was elected to a position in the same school, though she was not to teach music. Aware of his feelings and the danger involved, she won his friendship by asking his opinions on this and that (NOT music!) and showed sincere appreciation for what he was doing for young people. A potential enemy became a friend.

Have you ever looked up the word "enemy" in a Bible concordance? Do! You'll find that it appears in the Bible more than eighty times. You can read some interesting angles by looking up passages. Above all read thoughtfully and prayerfully the gospel accounts of how Christ dealt with His enemies.

Do you pray for your "enemy"? It's hard to seethe with resentment toward someone you pray for regularly.

Does seething over an "enemy" damage your Christian witness? Of course. And had you thought of this? Letting this sort of attitude take root will gradually be reflected in your face and manner. A face and manner poisoned with resentment lose much of the glory of God's grace.

Chances are one hundred to one that you can "conquer your enemy" by these techniques. You may, in time, even change him into a friend ■



# Y.P.E. CONTEST, TALLADEGA, ALABAMA

The Y.P.E. at Talladega Church of God has just completed a coupon contest to raise coupons for the Home for Children. The contest was held in the junior department with a queen and king to be crowned at the end of the contest. Pictured above are the king and queen and the runner-up. The king was Gary Hurst, the queen (center) Claudia Waites and the runner-up to queen, Annis Hurst. About one thousand and three hundred coupons were turned in during the contest.

Under the leadership of our president, Addie Mae Osborne, and our fine pastor, the Reverend Harold F. Douglas, our Y.P.E. also took as a project the task of raising our church orphanage quota. We raised well over the quota. The amount of one hundred and ten dollars and eight cents was turned in. We praise God for the fine response of our juniors and our youth and adult departments who participated in this project.

—Wren Waites

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BY CORNELIO CASTELO

# Mexican Youth Camp

The youth camp in Mexico Yavaros Sonora, Mexico, was established by the Reverend Antonio Bonilla, Jr., in 1956. An ideal place, Yavaros is an island which can be reached through various means of transportation. One can arrive by boat, train, or car. The small boats come right up to the campground; campers enjoy all types of seafood.

One of the great events of Yavaros is the walk to the sea the campers make each year. The camp program covers the following aspects:

**Worship:** Early in the morning the first devotions are held; the second begins in the evening.

**Study:** The campers are offered these courses of study: Christian Education, Young People's Problems, Ministerial Study, and Bible Study.

**Music:** New songs and hymns are taught and are played with various kinds of instruments such as accordions, trumpets, guitars, xylophones, violins, etc.

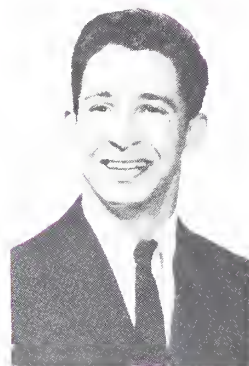
**Sports:** The athletic program is varied. Swimming, baseball, and volleyball are among the sports offered.

The following 1963 statistics reflect the blessing it is to attend the Mexican Youth Camp in the state of Sonora:

Campers	300
Ministers present	75
Baptized with the Holy Ghost	24
Added to the Church	25
Baptized in water	16

If you desire a great blessing, come to the youth camp in Mexico. You are welcome to attend.

Cornelio Costelo, author of this article, is a native of Mexico and has attended Camp Sonoro. He is a sophomore in the Bible Division of Lee College, Cleveland, Tennessee.



The good ship Victorio carries a happy group of Mexican youth to Camp Sonoro, located on the Island of Yavaros.

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From  
Page 15

Heaven Is  
a Reality

HEAVEN IS A reality, for it is a place where God dwells. It is the abode of angels and of the spirits of just men made perfect. It is the place where Christ returned, and wherever Christ and God dwells is heaven. This is our hope and this is our faith. Paul, in his letter to the Ephesian church, speaks of the whole family in heaven. Certainly heaven is a reality.

Heaven is a visible, material, and substantial place. The resurrected body of God's people will need an absolute and tangible abode. Some may object to our reference to heaven as being a material place, but it is thus portrayed in the Bible. In Revelation 21 heaven is spoken of as having gates of pearl and streets of gold. It describes the walls of the city, which are jasper, and speaks of the splendor of its foundation of all manner of precious stones. Streets, walls, gates, and foundations are material things, but only substantiate the fact that heaven is a reality.

John continued his description of heaven by stating that there is light there, for the Lamb is the light thereof. He beheld the river as it flows from the throne of God and the tree on either side of the river, whose leaves are for healing, and which bear fruit every month. These are material things which constitute the place called heaven. Redeemed people walk in that place, and people eat there. This is the home of the soul; this is heaven: solid, sensible, palpable—God's preparation for His people.

Its reality is clearly set forth by the writer of Hebrews who declares, "But now they desire a better country, that is, an heavenly" (Hebrews 11:16). This is the promise of a real heaven to those who have embraced the promises of God; who, by faith have beheld the beauties of heaven and who are willing

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to refuse the glamour and splendor of this present country in order to inherit the heavenly country.

One minister in days long ago, when speaking of the reality of heaven, described it as "A banquet where our souls shall be satisfied forevermore. As a paradise; a garden of fruits and flowers on which our spiritual nature and gracious tastes will be regaled. As an inheritance undefiled and that fadeth not away. As a place where dwells the Lord our righteousness, the King in his beauty displayed. His beauty of holiest love; in the eternal sunshine of whose countenance bask and exult the hosts that worship at His feet. As a building that has God for its maker, immortality for its walls, and eternity for its day."

Words are but feeble vehicles with which we attempt to describe the realities of heaven. Paul summed up the futility of trying to describe all the realities of heaven by saying, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Corinthians 2:9).

A poet, whom I am unable to identify, wrote:

*Beyond these chilly winds and  
gloomy skies,  
Beyond death's cloudy portals,  
There is a land where beauty  
never dies  
And love becomes immortal;*

*A land whose light is never  
dimmed by shade,  
Whose fields are ever fertile,  
Where nothing beautiful can  
ever fade,  
But bloom for age eternal.*

The glory, the splendor, the reality of heaven can be yours, my friend, by walking with God in this world, pleasing Him in all that you do and say, trusting Him and believing Him until that day when we shall hear those blessed words, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matthew 25:34). ■

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From Page 27

Sunday School Statistics

Christ and the Sunday School.

NOTE: Every Sunday School should report its visits to its State Director.

Canton (9th and Gibbs), Ohio	1,148
Anderson (Osborne), South Carolina	1,407
Greenville (Tremont Avenue), South Carolina	1,323
Woodruff, South Carolina	1,092
Jacksonville (Springfield), Florida	1,072
Cincinnati (Central Parkway), Ohio	880
Atlanta (Hemphill), Georgia	875
Samoset, Florida	845
Dayton (East Fourth), Ohio	800
West Concord, North Carolina	673

## Young People's Endeavor

Average Weekly Attendance  
December, 1963

Dayton (East Fourth), Ohio	291
Akron (East Market), Ohio	250
Jacksonville (Springfield), Florida	228
Waycross (Brunel Street), Georgia	214
Goldsboro, North Carolina	214

150 to 199

Greenville (Tremont), South Carolina	189
Talladega, Alabama	187
Canton (9th and Gibbs), Ohio	183
Buford, Georgia	182
Bristol, Tennessee	182
Lakeland (Lake Wre), Florida	180
Atlanta (Hemphill), Georgia	175
Dunville, Kentucky	172
Brunswick, Georgia	171
Sevierville (Park Road), Tennessee	171
Middletown (Clayton), Ohio	169
Dayton (Oakridge Dr.), Ohio	168
Lexington, Kentucky	161
Coats, North Carolina	161
Fayetteville, North Carolina	161
Mobile (Crichton), Alabama	157
Garden City, Florida	155
Newport News, Virginia	151
Nicholls, Georgia	150
Asheboro, North Carolina	150
Canton, North Carolina	150

100 to 149

Birmingham (North), Alabama	144
Rifle Range, Florida	141
Vanceburg, Kentucky	141
Greer, South Carolina	140
Woodruff, South Carolina	140
Lemmon, South Dakota	140
Aniston, Alabama	139
Chattanooga (North), Tennessee	139
Live Oak, Florida	136
Mercersburg, Pennsylvania	135
West Flint, Michigan	133
Graysville, Tennessee	133
Royal Oak, Michigan	132
Hamilton (7th and Chestnut), Ohio	132
Ontario, California	131
Jesup, Georgia	131
Brooklyn, Maryland	131
Waynesburg, Pennsylvania	131
Orlando (Orange Ave.), Florida	129
Huntsville (Governors Dr.), Alabama	128
Scottsboro, Alabama	128
Wilmington (4th), North Carolina	127
Zion Ridge, Alabama	126
Baldwin, Georgia	126
Austin, Indiana	126
New York (Third Ave.), New York	125
Saddle Tree, North Carolina	125
Lenoir City, Tennessee	125
Lawton, Oklahoma	124
Daisy, Tennessee	124
West Liberty, Kentucky	122
South Lebanon, Ohio	122
Palsoy, Tennessee	119
Pasco, Washington	119
Columbia (Elmwood), South Carolina	118
Wyandotte, Michigan	117
Irwin, North Carolina	117
Fort Payne, Alabama	115
Uhrichsville, Ohio	115
Melbourne, Florida	112
Monroe, Georgia	112
Kelso, Washington	112
Gaffney, South Carolina	111
West Indianapolis, Indiana	110

East Lumberton, North Carolina	110
Rossville, Georgia	109
Milford, Delaware	108
Rome (North), Georgia	108
South Sidney, Ohio	108
Sylacauga, Alabama	107
Cincinnati (Hatmaker), Ohio	107
Fair Play, South Carolina	107
Gap Hill, South Carolina	107
St. Louis (Gravois), Missouri	106
Kannapolis (Elm St.), North Carolina	106
Patetown, North Carolina	106
Marion, South Carolina	106
Bancroft, Tennessee	106
Masseyline, Alabama	105
Bladenboro, North Carolina	105
South Gastonia, North Carolina	105
Johnson City, Tennessee	105
Adamsville, Alabama	104
Columbus (Hillcrest), Georgia	104
Muncie, Indiana	104
Oakley, California	103
Freeburn, Kentucky	103
Louisville (Faith Temple), Kentucky	103
McColl, South Carolina	103
South Mount Zion, Georgia	102
Hugo, Oklahoma	102
Nashville (Meridian Street), Tennessee	102
Fort Worth (Riverside), Texas	102
Mineral Wells, Texas	102
Fort Pierce, Florida	101
Buhl, Alabama	100
Alma, Georgia	100
Van Dyke, Michigan	100
East Burlington, North Carolina	100
Brownfield, Texas	100

75 to 99

Poplar, California	99
Straight Creek, Alabama	98
Torrance, California	98
South Rocky Mount, North Carolina	98
Shorts Creek, Virginia	98
Okeechobee, Florida	97
Benton, Illinois	97
Edgemere, Maryland	97
Carlsbad (9th and Missouri), New Mexico	96
Bronx (Brook Ave.), New York	95
Shooting Creek, North Carolina	95
Hamilton (Kenworth), Ohio	95
Ninety Six, South Carolina	95
Birmingham (Pike Avenue), Alabama	94
Groveland, Florida	94
Taft, Florida	94
Springfield, North Carolina	94
White Hall, North Carolina	94
Donelson, Tennessee	94
Avondale Estates, Georgia	93
River Rouge, Michigan	93
Radford, Virginia	93
West Frankfort, Illinois	92
Lexington (7th Street), Kentucky	92
Greenville, Mississippi	92
Richland Creek, Mississippi	92
Tampa (Sulphur Springs), Florida	91
West Hollywood, Florida	91
Dayton (Hoover), Ohio	91
Franklin, Ohio	91
Ruby, South Carolina	91
Carson Springs, Tennessee	91
Knoxville (8th Ave.), Tennessee	91
Lebanon, Tennessee	91
Middle Valley, Tennessee	91
Wilson, North Carolina	90
Fairborn, Ohio	90
Greenville (Woodside), South Carolina	90
Spartanburg (South Church), South Carolina	90
Johnson City (East), Tennessee	90
Pulaski, Virginia	90
Dilworth, Alabama	89
Chase, Maryland	89
Ashland, Ohio	89
Martinsville, Virginia	88
Kenosha, Wisconsin	88
Bradford, Alabama	87
San Diego, California	87
Savannah (Derenne Avenue), Georgia	87
Laurens, South Carolina	87
Coffeyville, Kansas	86
Stopover, Kentucky	86
Benson, North Carolina	86
Middlesex, North Carolina	86
Morganton, North Carolina	86
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Sheffield, Alabama	85
North, South Carolina	85
Cleveland (South), Tennessee	85



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Dallas (Oak Cliff), Texas	84
Massey, West Virginia	84
Pomona, California	83
Tampa (Buffalo), Florida	83
Bradley, Illinois	83
Winston Salem, North Carolina	83
Hamer, South Carolina	83
Seneca, South Carolina	83
Nassau (Faith Temple), Bahamas	82
Perry, Florida	82
White Springs, Florida	82
Ludville, Georgia	82
Farmers, Kentucky	82
Hagerstown, Maryland	82
Lakedale, North Carolina	82
Hemingway, South Carolina	82
Olney, Texas	82
Elkins, West Virginia	82
Prichard (Wilson Ave.), Alabama	81
Russellville, Alabama	81
Samoset, Florida	81
Collinsville, Illinois	81
Louisville (Highland Park), Kentucky	81
Monroe (4th St.), Michigan	81
Pontiac, Michigan	81
Reidsville, North Carolina	81
Anderson (McDuffie), South Carolina	81
Knoxville (Central), Tennessee	81
Plant City, Florida	80
South Henderson, North Carolina	80
Chickasha, Oklahoma	80
Easley, South Carolina	80
Oneal, South Carolina	80
Thompsons Chapel, Tennessee	80
Whitwell, Tennessee	80
Empire, Alabama	79
Skyline, Alabama	79
Velvet Ridge, Arkansas	79
Jacksonville (Lane Avenue), Florida	79
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Kannapolis (Earle), North Carolina	79
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Riviera Beach, Florida	78
St. Petersburg (66th St.), Florida	78
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Middletown (Oxford), Ohio	78
Portland (Powell Boulevard), Oregon	78
Williamsburg, Pennsylvania	78
Weyanoke, West Virginia	78
Tuscaloosa, Alabama	77
LaFayette, Georgia	77
Somerset, Kentucky	77
Stinnett, Kentucky	77
Hamilton (Tabernacle), Ohio	77
Crumbleys Chapel, Alabama	76
Windsor, Canada	76
Rome (West), Georgia	76
Lillington, North Carolina	76
Union, South Carolina	76
Maple Hollow, Tennessee	76
Norfolk, Virginia	76
Alberta City, Alabama	75
Nettleton, Arkansas	75
New Summitt, Arkansas	75
Owings Mills, Maryland	75
Goodwill, Mississippi	75
Hope Mills, North Carolina	75
Troutman, North Carolina	75
Cleveland (Brookside), Ohio	75
Clover, South Carolina	75
Dividing Ridge, Tennessee	75
Greenville, Tennessee	75
Lubbock (North), Texas	75
Moundsville, West Virginia	75

## SPIRITUAL RESULTS AMONG OUR YOUTH December 31, 1963

Saved	2,219
Sanctified	856
Filled With Holy Ghost	639
Added to the Church	572
Since June 30, 1963	
Saved	19,450
Sanctified	8,855
Filled With Holy Ghost	7,331
Added to the Church	5,097

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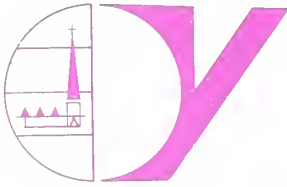
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# Sunday School and Youth Statistics

by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
December, 1963

### 500 and Over

Greenville (Tremont Avenue), South Carolina	723
Middletown (Clayton), Ohio	644
Canton (9th and Gibbs), Ohio	616
Dayton (East Fourth), Ohio	591
Cincinnati (Central Parkway), Ohio	539

### 400-499

Griffin, Georgia	490
Atlanta (Hemphill), Georgia	483
Jacksonville (Springfield), Florida	457
Hamilton (7th and Chestnut), Ohio	440
Cleveland (North), Tennessee	417
Kannapolis (Elm Street), North Carolina	413

### 300-399

South Gastonia, North Carolina	376
Wilmington (4th Street), North Carolina	359
Lenoir City, Tennessee	357
Chattanooga (North), Tennessee	340
Nassau (Faith Temple), Bahamas	339
Tampa (Buffalo Avenue), Florida	338
Anderson (McDuffie Street), South Carolina	336
Buford, Georgia	334
Erwin, North Carolina	333
Avondale Estates, Georgia	329
South Rocky Mount, North Carolina	328
Fairborn, Ohio	327
West Flint, Michigan	326
Newport News, Virginia	321
Austin, Indiana	314
Rock Hill (Cedar Street), South Carolina	309
Savannah (Derenne Avenue), Georgia	308
Mobile (Crichton), Alabama	302

### 200-299

Cleveland (South), Tennessee	298
Anderson (Osborne), South Carolina	297
West Gastonia, North Carolina	294
Alabama City, Alabama	293
Dillon, South Carolina	291
Detroit (Tabernacle), Michigan	290
Phoenix (44th Street), Arizona	289
Lakeland (Lake Wire), Florida	288
Milford, Delaware	288
Goldsboro, North Carolina	284
East Lumberton, North Carolina	277
Dayton (Oakridge Drive), Ohio	277
Orlando (Orange Avenue), Florida	264
Daisy, Tennessee	262
Wilson, North Carolina	260
Whitwell, Tennessee	260
Sumiton, Alabama	260
West Indianapolis, Indiana	255
New York (Third Avenue), New York	254
Greer, South Carolina	248
Tampa (Sulphur Springs), Florida	242
Pulaski, Virginia	242
Rome (North), Georgia	241
Columbia (Elmwood), South Carolina	241
Salisbury, Maryland	237
Van Dyke, Michigan	236
Alexandria, Virginia	236
Knoxville (Central), Tennessee	235
Lawton, Oklahoma	234
Brooklyn, Maryland	233
Fort Mill, South Carolina	233

Meibourne, Florida	232
Jesup, Georgia	231
Winchester, Kentucky	230
Lenoir, North Carolina	228
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Langley, South Carolina	226
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Cleveland (Brookside), Ohio	223
Baldwin Park, California	222
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Garden City, Florida	218
Augusta (Crawford Avenue), Georgia	218
Princeton, West Virginia	218
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Wyandotte, Michigan	215
Washington, D.C.	213
Waycross (Brunel Street), Georgia	213
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Louisville (Highland Park), Kentucky	211
Hope Mills, North Carolina	211
Huntsville (Governors Drive), Alabama	208
East Belmont, North Carolina	208
Cramerton, North Carolina	207
Chester, South Carolina	207
Fort Myers, Florida	204
Perry, Florida	204
Mercersburg, Pennsylvania	204
Macon (Napier Avenue), Georgia	203
Greenville (Park Place), South Carolina	203
Fayetteville, North Carolina	202
Lawrenceville, Georgia	200
Pontiac, Michigan	200
Akron, Ohio	200

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Johnson City, Tennessee	198
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Santa Ana, California	165
Greenville, North Carolina	165
Middletown (Oxford), Ohio	165
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Clearwater, Florida	164
Lake Wales, Florida	164
Asheboro, North Carolina	164
Bristol, Tennessee	164
Largo, Florida	163
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Decatur (Bridgeview), Illinois	160
Decatur, Alabama	159
Morganton, North Carolina	159
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Okeechobee, Florida	158
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Tarboro, North Carolina	155
Lemmon, South Dakota	155
South Boston, Virginia	155
Mobile (Krafton), Alabama	154
Fresno (H/M), California	154
Eloise, Florida	154
Calhoun, Georgia	154
Tifton, Georgia	154
Columbus (Freble), Ohio	154
Hixson, Tennessee	154
Memphis (Park Avenue), Tennessee	154
Paris, Texas	154
Bartow, Florida	153
Valdese, North Carolina	153
Huntington, West Virginia	153
Louisville (Faith Temple), Kentucky	152
Somerset, Pennsylvania	152
Fort Worth, Texas	151
Crumbly Chapel, Alabama	150
Lake Worth, Florida	149
Patetown, North Carolina	149
Rockingham, North Carolina	148
Orangeburg, South Carolina	148
Lindale, Georgia	147
Ninety Six, South Carolina	147
South Sidney, Ohio	146
Sylacauga, Alabama	145
Tallahassee, Florida	145
Chicago (Kedzie Avenue), Illinois	145
Covington, Louisiana	145
Ferndale, Michigan	145
North Rocky Mount, North Carolina	145
Roanoke, Virginia	145
Orlando (East), Florida	144
Chicago (Roseland), Illinois	144
Springfield, North Carolina	144
Willard, Ohio	144
Greenville, Tennessee	144
Loxley, Alabama	143
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Arcadia, Florida	143
Vero Beach, Florida	143
Natchez, Mississippi	143
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La Follette, Tennessee	142
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Bluefield, Virginia	142
Chanute, Kansas	141
Tyner, Tennessee	141
Albany (East), Georgia	140
Lavonia, Georgia	140
Mount Olivet, Georgia	140
Thomaston, Georgia	140
Dearborn, Michigan	140
Greenville, Mississippi	140
So'way, Tennessee	140
Maybeury, West Virginia	140
Newport, Kentucky	139
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North Belmont, North Carolina	136
Barbados (River Road), West Indies	136
East Gadsden, Alabama	135
Eldorado, Illinois	135
Baton Rouge, Louisiana	135
Middlesex, North Carolina	135
Hamer, South Carolina	135
Williamston, South Carolina	135
Carson Springs, Tennessee	135
Toccoa, Georgia	134
Benton, Illinois	134
Bradley, Illinois	134
Akron, Ohio	134
Gap Hill, South Carolina	134
Prichard (Wilson Avenue), Alabama	133
Miami (North), Florida	133
Rockmart, Georgia	133
Chicago (Narragansett), Illinois	133
Collinsville, Illinois	133
West Liberty, Kentucky	133
Asheville, North Carolina	133
Greensboro (State Street), North Carolina	133
Fort Pierce, Florida	132
Miami, Florida	132
Savannah (Northside), Georgia	132
Hamilton (Kenworth), Ohio	132
Newry, South Carolina	132
Kelso, Washington	132
Kenosha, Wisconsin	132
Zion Ridge, Alabama	131
Haines City, Florida	131
Warner Robins (Southside), Georgia	131
Chase, Maryland	131
St. Charles, Missouri	131
Charlotte (Camp Greene), North Carolina	131
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Pacoima, California	130
Cocoa, Florida	130
Jacksonville (Lane Avenue), Florida	130
Miami (West), Florida	130
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Homerville, Georgia	130
Fair Haven, North Carolina	130
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North Ridgeville, Ohio	130
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Parrott, Virginia	130
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Hagerstown, Maryland	128
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Washington, North Carolina	128
Trafford, Alabama	127
Modesto, California	127
San Diego, California	127

Waycross (Genoa Street), Georgia	127
New Orleans (Spain Street), Louisiana	127
La France, South Carolina	127
Buhl, Alabama	126
Marked Tree, Arkansas	126
West Winter Haven, Florida	126
West Frankfort, Illinois	126
Pinsonfork, Kentucky	126
Boonsboro, Maryland	126
South Henderson, North Carolina	126
Mt. Olive, Tennessee	126
Charleston, West Virginia	126
Pratt City, Alabama	125
Poplar, California	125
Baldwin, Georgia	125
Bancroft, Tennessee	125

#### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

Total Monthly Attendance for December	
Greenville (Tremont Avenue), South Carolina	4,987
East Gadsden, Alabama	996
Fresno (Temple), California	975
Tampa (Sulphur Springs), Florida	850
Vauluse, South Carolina	827
Kannapolis (Elm Street), North Carolina	730
Atlanta (Hemphill), Georgia	625
Samoset, Florida	605
Orlando (Orange Avenue), Florida	500
Johnson City (East), Tennessee	380

#### TEN STATES HIGHEST IN HOME DEPARTMENTS

Georgia	31
South Carolina	20
California	18
Alabama	17
North Carolina	17
Oklahoma	15
Florida	14
Ohio	13
Pennsylvania	13
Arkansas	8
Tennessee	8
Washington	8
West Virginia	8

#### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	44
New Sunday Schools organized since June 30, 1963	59
Total Sunday Schools organized since June 30, 1963	103

#### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it's the best way to reach people for

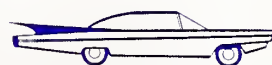
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ADDRESS			
CITY		STATE	
OCCUPATION		MY AUTO INSURANCE EXPIRES	
		MONTH	DAY YEAR
DRIVERS	CIRCLE OWNER OF THIS CAR	SELF	WIFE OR HUSBAND
	AGE		
	SEX		
	MARRIED		
	OWNS ANOTHER AUTO		
AUTOMOBILE	YEAR	NO. OF CARS IN HOUSEHOLD	
	MODEL AND BODY TYPE		
	PURCHASED	MO.	YR.
		<input type="checkbox"/> NEW	<input type="checkbox"/> USED
USE OF CAR	<input type="checkbox"/> PRINCIPALLY FOR PLEASURE		
	<input type="checkbox"/> BUSINESS USE FOR WORK		
	TO AND FROM WORK MILES ONE WAY		
		NO. OF MILES DRIVEN PER YR.	

#### \* LIMITS OF COVERAGE DESIRED

(Check coverage you desire)

Liability—\$10,000, \$20,000, \$5,000	
Comprehensive—(Actual cash value)	
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Medical—\$500 or \$1,000	
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My insurance has never been cancelled

My insurance has been cancelled by another company, IF SO GIVE THE REASON

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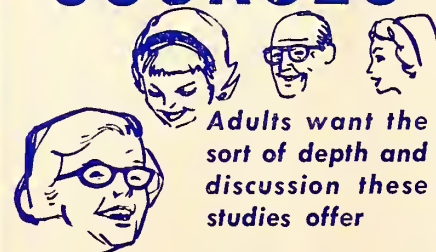
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LIGHTED

# Pathway

APRIL, 1964





## SPRINGTIME

I stood in awe with my hands outstretched,  
My heart and my soul uplifted.  
A thousand songs through my mind did run  
As the clouds above me drifted.

The willow trees nodded and the sun seemed to  
carress

Each ripple on the lazy lagoon  
And I tried in my heart to fathom its depth  
As I hummed its mystical tune

The whispering trees told of mysteries deep;  
The flowers a wonderful story,  
And I listened in awe as I stood there amazed  
And I saw spring in all of its glory.

A breeze swept my cheek with a sweet caress;  
At once my heart felt a throb  
For in a moment of bliss in that sweet caress,  
I had felt a finger of God.

—Vera Roland



## A Special Announcement About

## COLLEGE DAY

One of the most exciting programs ever staged on the campus of Lee College will take place April 25, 1964. Lee College, in cooperation with the National Sunday School and Youth Department, is preparing for a national COLLEGE DAY. The day will begin at 2:00 on Saturday, April 25, with a lecture entitled "What to Expect When You Attend College." Other interesting features will be presented in the afternoon, including some recreation. At 6:00, we are going to give a senior banquet to all graduating high school students who attend this COLLEGE DAY. This banquet will be something these young people will long remember. At 8:00, we will have a mammoth youth rally in the auditorium with Reverend Cecil Knight as the keynote speaker. The college choir, the brass ensemble and other singers will be featured for the evening. This bids to be a thrilling day for the young people of the Church of God.

In addition to a most excellent program, Lee College is prepared to pick up the tab for all meals on Saturday, including this outstanding banquet. We are prepared to furnish about one hundred free beds on a first-come-first-serve basis. All who desire accommodations must so state in a letter to us no later than April 20. When we have assigned all of our free beds, we will provide housing at a nominal cost in the city. *There will be no registration fees or costs involved for the activities on campus.*

—Ray H. Hughes, President

## LIGHTED

# Pathway

April, 1964

Vol. 35, No. 4

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# Dedication

**D**EDICATION TO THE Lord Jesus Christ is not easy to maintain. One can be deterred from a close following of the Nazarene and hardly be conscious of the deterrent. The press of business, the constancy of school work, and even some of the responsibilities of the ministry can bring about a coolness of one's soul. Little wonder Paul warned to pray without ceasing (1 Thessalonians 5:17). This old world is at enmity with God, yet we have to live in the world. To maintain a closeness to the Lord requires continual attention to our personal dedication.

One may attend a soul-stirring revival or a moving church service and be drawn near to the Lord in worship, but unless he is careful to be God-conscious outside the church, the church service experience may be soon forgotten. Mental assent alone toward personal dedication does not maintain that dedication. If one is to be dedicated to God, he must constantly pray and read the Bible so as to be mindful of God.

If a follower of Jesus will pray each day (preferably in the morning) until he touches God and will read a portion of God's Word each day, applying that Word to his life as he reads, he is on the road to constant dedication. However, that prayer must not be just of the lips; it must be from the heart. This often requires praying until we pray; that is, until we know we have touched the throne of God. Such a prayer ordinarily requires being alone. Though kneeling is not an absolute requisite for victory in prayer, it is a good posture in which to seek God. Oh, the joy that comes in praying through to victory! It is a very choice privilege of a Christian and one that the unconverted person cannot fathom.

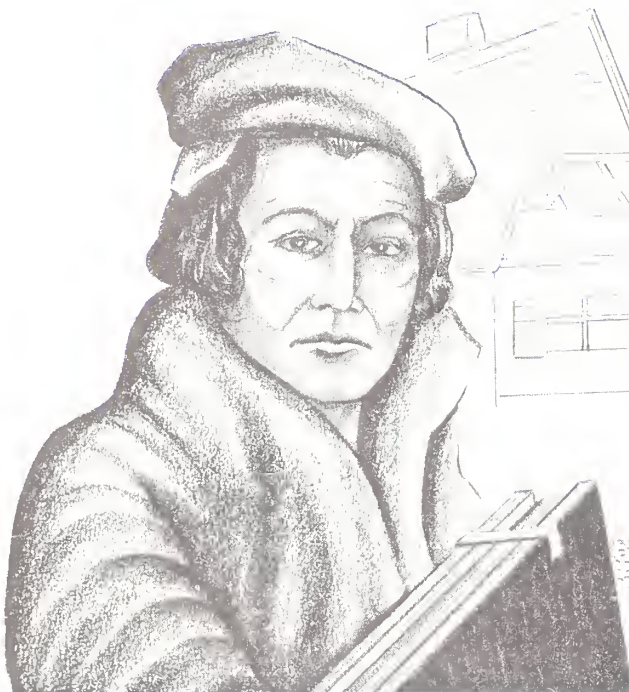
We talk to God in prayer and this is essential. It is just as essential that He talk to us through His

Word. Hence, just as we have a time to pray, we should also have a time for Bible reading. The best time for this is during the same period that we pray, for Bible reading and prayer go hand in hand. The verses chosen should be recognized as God's Word to us, for in those verses He is speaking to us. Often a verse in the portion read will be suitable for memorization and should be memorized.

What are we to do in a personal, daily devotion? Here is a suggested guide. After arising and taking care of your personal needs, find a quiet, solitary place to be alone with God. Start with a short prayer thanking God for a night's rest and for a new day. Ask Him to open your heart to the Word that you are about to read. Then read the Bible, say fifteen verses or a chapter. Start with the book of Mark and read consecutively. Now you are ready for prayer.

Begin praying by *adoring* God. He is the true God and is worthy of our highest adoration. Then *confess* your need of Him, and if yesterday's actions reflect some wrongdoing or indifference to God, confess that too. Then a time of *thanksgiving* for His multitudinous blessings is in order. Now you are ready for *supplication*; that is, petitioning God, first for the needs of others, and then for your own needs. When the prayer is finished and you arise, realizing that at the beginning of the day you have met God, you feel spiritually equipped to meet the issues of the day. To maintain constant dedication to God is not easy, but it pays rich dividends. ●

*Clyne W. Duxton*



# CONSIDER THE PSALMS

By KATHERINE BEVIS

Illustrated by Jerry Simpson

MELANCHTHON SAYS OF Martin Luther that he spent a part of almost every day reading the Psalms "with which he mingled his own supplications amid tears and groans." And in reading Luther's commentary on Psalm 90, we are made to realize the brevity of human life with the eternity of God.

The Psalms will open a new dimension in Christian growth. To our astonishment, as we read them we shall realize the greatness of our God as never before.

The Psalms will whet your appetite in such a way as to cause you to want to read them over and over, broadening your knowledge of God immeasurably. But most important will be the breakthrough into real fellowship with God. When reading, "He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust" (Psalm 91:1, 2), you are made to feel His very presence.

The young French-Jewish philosopher, Simone Weil, wrote in her notes, published after her death during World War II, "The extreme greatness of Christianity lies in the fact that it does not seek a supernatural remedy for suffering but a supernatural use for it." How truly we can say this of the Psalms.

Amidst anguish and dismay, amidst the heartaches and the suffering, the writer of these most beautiful words was always able to say: "Bless the Lord, O my soul: and all that is within me, bless his holy name" (103:1). And again, "I will sing of the mercies

of the Lord for ever: with my mouth will I make known thy faithfulness to all generations" (89:1). Certainly, Psalm 1 and Psalm 100 are the HEART of the Old Testament. Jesus, Himself, was well-versed in this precious Book.

Read the Psalms aloud in solitude. You will find them sublime. Journeys through this precious Book will be rewarding. Find and set aside a special time each day to read them; then how real will such words as "Lord, thou hast been our dwelling place in all generations" (90:1) become to you.

In times of stress and trial, when we feel inadequate to cope with a given situation, the easiest way is to submit to despair and depression. But such an attitude is costly to us, spiritually. When we simply and quietly take our problems to God, how strong we become, how lighter our burdens seem.

When we are prone to think God does not care, it is good to take our Bible, open it to the Psalms of David, and read whole chapters dedicated to the mercies of God.

If one of God's great holy leaders, a powerful and rich earthly king, felt inclined to offer praise and thanks to his Creator, how much more necessary it is that we whisper our prayers of gratitude.

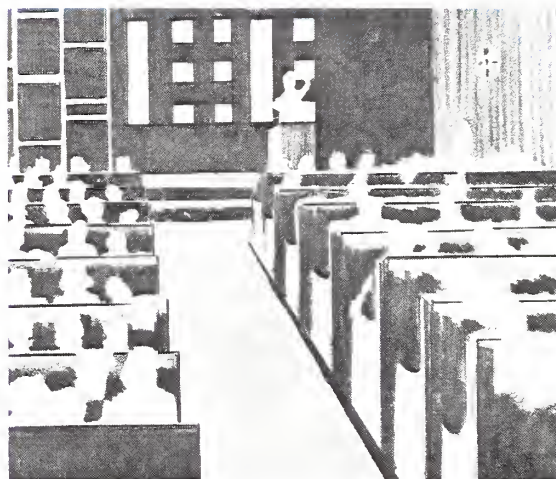
Although we may not employ the fluency and rich cadences of David, we can say our thanks in a simple way for all of our manifold blessings and know that God will hear us, just as He heard the great psalmist of Israel those many thousands of years ago. ●



# GETTING THE PASTOR'S

## PUNCH LINE

By WILLIAM J. KRUTZA



PETER PEW-SITTER missed the pastor's punch line. At the precise moment Pastor Paul pounded the pulpit to emphasize his choice theme, Peter was playing tic-tac-toe. Maybe you've sat near Peter. You've had trouble getting the pastoral punch line, too.

Down the pew you'd find Picayunish Polly dissecting Pastor Paul's pronouncements. She's the type that comes with a microscope to find a fault rather than with a bushel basket for a blessing. Bubbling Betsy is the bushel basket type.

Once upon a time Pastor Paul preached a sermon on "How to Listen to a Sermon." You missed that! Well, you'll just have to scrape up some sermon listening principles for yourself. And when you do, pass them on to Peter. The whole Pew-sitter family would like to know how to listen to a sermon.

Fortunately, Pastor Paul is quite homiletical. That means, he knows how to outline a sermon. He's no amateur. And once you catch his homiletics, you'll "get the message" every time. A good sermon has three segments—an introduction, the body and a conclusion. Let's start at the beginning.

Pastor Paul wants every attendant's attention. His introduction is usually in the "Hey, you, listen to me" style. Maybe it's a snappy illustration, either historical or as up-to-date as tomorrow. Don't get lost in the imaginative details of an introduction—there's more to come.

Watch for a transition word, phrase or sentence to lead you into the body of the pulpit presentation. This might be the sermon's central theme. It might be phrased around the seven basic interrogatives: *who, what, where, when, which, why, how*. Quite often Peter Pew-sitter's game begins just about at this point. You'll usually find the punch line near the end of the introduction. Keep your ears flopping forward.

Pastor Paul likes for you to get the points. Maybe he's a three-pointer. These points are known to the homiletician as the skeleton of the sermon. Maybe he'll rattle the bones so they'll bump the brains before him. But he'll also put flesh (supporting ideas and illustrations) on the bones.

Notice how he illustrates his points. Illustrations are to a sermon what windows are to a house. They let a little light shine in. But no house is one hundred per cent glass! Nor is a good sermon all illustrations. Illustrations aren't even the main points! You'll want to retain the illustrations in right relationship to the pastor's points.

When you think it's watch-winding time listen for a second punch line—the conclusion. Pastor Paul wants

every pew-sitter to react positively to his pronouncements. Ask yourself, "Why is he preaching this sermon to me at this time?" That's loaded! Probably he has no intention of singling you out—but God had that intention! Your pastor preaches to every pew-sitter present. Forget that old cliché "those who should have heard that sermon weren't here today." God urged you to attend! Check the pastor's conclusion carefully. Here's where you get involved.

That's one of the greatest secrets of "getting" the sermon. Personal involvement inclines not only your ear but your heart toward the pulpit presentation. You go beyond answering your pastor, you answer your Lord. Peter Pew-sitter will never miss another pulpit punch line if he prays, "Prepare my heart, O Lord, to receive divine direction from listening to my pastor preach."

Listen with your heart as well as your ears to make sure you get as much as Peter. ●

# A LOOK AT JAPAN

By L. E. HEIL

TODAY I TOOK a new look at Japan. I viewed it from America. My vision has been retrospective, and strangely, it is now different from what it has been for many years. Whereas I previously could only see one person at a time accepting the gift of God through Christ, today my panoramic perspective permitted me to see a group of Christians who have come to believe in our Lord through the years. Not only do I see Christians assembling for worship in a number of locations in Tokyo and Yokohama, but I also see the embryonic Church of God in Japan, promising to progress in the months and years just ahead.

Yokohama Bible Institute, under the able and consecrated guidance of Brother Robert Midgley's hand, is instilling in our young people both convictions and compassion as they fully dedicate themselves to training for the ministry.

A most challenging avenue of service has been opened to us through the Tokyo Youth Center. Brother Howard Long, a new recruit in the missionary family, is meeting Tokyo's youth and wielding the gospel sword like a veteran of many victorious skirmishes. Surpassing our expectations, the Tokyo center is not limited to an evangelical center to which youth are invited to *come in*; it is also *reaching out*. Brother Long is ministering weekly on a college campus where the lives of 30,000 youths are being molded. This extension was made possible through the personal invitation of a young man who was won to Jesus through the Tokyo Youth Center.

Miss Mary Comans, whose personal burden contributed greatly toward the establishment of a Church of God youth program in Tokyo, is also exerting an unusual influence far beyond the confines of the single center we operate in that great city. She teaches the wonderful words of Life in two of Tokyo's most outstanding high schools. Many young people thus contacted have had their names inscribed in the Book of Life.

Each Sunday morning over Radio Kanto the voice of the Church of God sends words of life and light to a people who have dwelt too long in the land of the shadow of death. An unusual response has come in from those in the listening audience who could not resist the message delivered with such genuine passion

by our young Brother Yatsuzuka, whose compelling vision for evangelism has led him into this ministry at the cost of a great personal sacrifice.

Yes, these reflections have had a strange effect on me today. Again the thrill, the romance, and the glamour have been put back into missions. In view of multitudes of difficulties which are developing to destroy the mission of the Lord's Church in the Orient, the thrill of a new challenge has gripped me afresh.

The radio ministry must be expanded and extended to reach many from all parts of heathendom. The Bible School classrooms will have to be crowded with Japan's most dedicated Christians if we are to succeed in reaching the hundreds of cities and towns which do not have even a single church. Student evangelism in Tokyo must be broadened in a dozen directions if we are to rescue just a few who are perishing in a dark city.

Numerous other avenues of ministry demand our urgent attention and cannot be casually brushed aside. Our national pastors are regularly reaching out the bread of life in penal institutions and others would be open to us if there were more hours in a day. I can not forget the personal invitation extended me to minister regularly in a leprosarium which is the home of more than a thousand unfortunates plagued with this loathesome disease. Because of a lack of missionaries and national workers (one of our greatest needs), it was not possible for us to move into this wide open door.

The ministry of the printed page presents one of the most unusual opportunities available to us today. Japan is more than ninety-eight per cent literate and fewer countries in the world could be more definitely moved by a barrage of books than this island empire. I have been greatly concerned for quite some time with this almost immeasurable challenge. The words of the great Indian leader keep ringing in my ears, "The Christians taught us to read. Now the communists are furnishing us the books." Through a Christian bookstore and publication of Pentecostal books, we may evangelize many with the printed page who might never be otherwise influenced to come into a church.

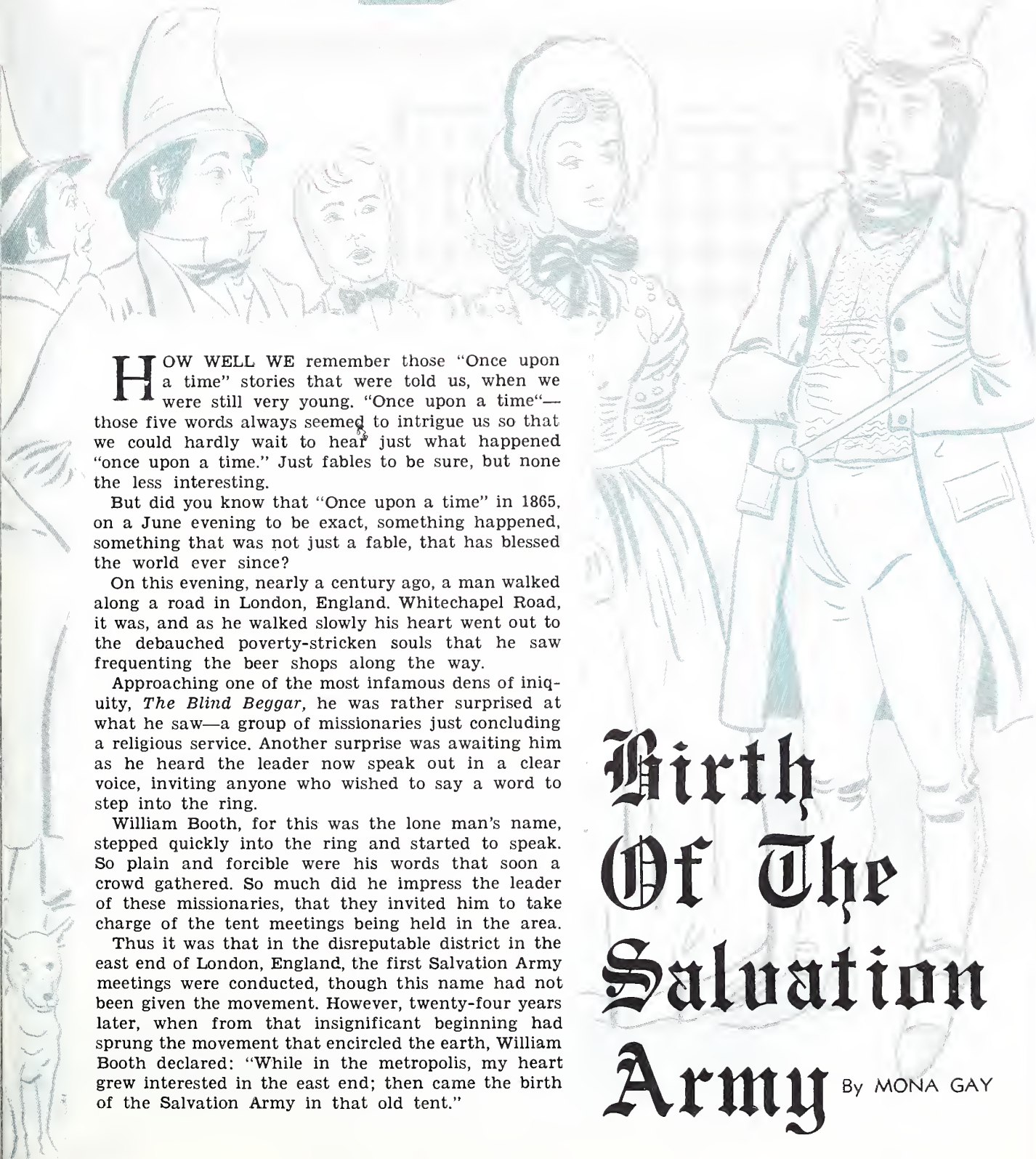
After more than a decade as a missionary, today I have heard the call to missions anew. In these last days plagued with treachery, international mistrust and fear, God grant that many more shall hear the call and respond to this, the most thrilling and challenging of all ministries—a ministry to those who need it so urgently. ●



The Reverend L. E. Heil, missionary to Japan for more than a decade, is in the states on furlough. Being removed from his field of labor, he takes a pen-sive look at that field in this article.







**H**OW WELL WE remember those "Once upon a time" stories that were told us, when we were still very young. "Once upon a time"—those five words always seemed to intrigue us so that we could hardly wait to hear just what happened "once upon a time." Just fables to be sure, but none the less interesting.

But did you know that "Once upon a time" in 1865, on a June evening to be exact, something happened, something that was not just a fable, that has blessed the world ever since?

On this evening, nearly a century ago, a man walked along a road in London, England. Whitechapel Road, it was, and as he walked slowly his heart went out to the debauched poverty-stricken souls that he saw frequenting the beer shops along the way.

Approaching one of the most infamous dens of iniquity, *The Blind Beggar*, he was rather surprised at what he saw—a group of missionaries just concluding a religious service. Another surprise was awaiting him as he heard the leader now speak out in a clear voice, inviting anyone who wished to say a word to step into the ring.

William Booth, for this was the lone man's name, stepped quickly into the ring and started to speak. So plain and forcible were his words that soon a crowd gathered. So much did he impress the leader of these missionaries, that they invited him to take charge of the tent meetings being held in the area.

Thus it was that in the disreputable district in the east end of London, England, the first Salvation Army meetings were conducted, though this name had not been given the movement. However, twenty-four years later, when from that insignificant beginning had sprung the movement that encircled the earth, William Booth declared: "While in the metropolis, my heart grew interested in the east end; then came the birth of the Salvation Army in that old tent."

# Birth Of The Salvation Army

By MONA GAY

# A CALL FOR EVERY CHURCH TO UNITE IN

## A WEEK OF

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By **DONALD S. AULTMAN**  
Assistant National Sunday School and  
Youth Director

The Youth and Evangelism Departments of the Church of God are jointly sponsoring a "Week of Witness," May 10-17, 1964. This effort will stimulate simultaneous witnessing across the land. It will thereby bring a testimony to numerous unsaved persons, create new interest in our Pioneers for Christ clubs, and unite our young people behind a great cause.

The program for this week of witness is included in the Spring Promotion in Four Acts (SPIFA) Packet produced by the Sunday School and youth department. This packet gives practical guidance in these four important areas—the purpose, place, pattern, and power for witnessing.

### PURPOSE FOR WITNESSING

The purpose of all Christian witness is to lead the unconverted to a redeemed relationship with God. This approach is different from the visitation program designed to advertise the church. In a visitation program the primary aim would be to make rapid contact with a great number of people and invite them to your church. But the invasion of a community in a witnessing program is carefully designed to present the plan of salvation to the lost. Of course, the presentation of your church may follow, but, an introduction to Christ is our real purpose in witnessing.

### PLACE FOR WITNESSING

The testimony of the early Christians knew no bounds. There was not a place where they would not speak. The Record states, "And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ" (Acts 5:42). The twentieth century Christian will find that jails, homes for the aged, streets, high schools, college campuses, houses, and churches sorely need the vibrant testimony of a vigorous Christianity.

### PATTERN FOR WITNESSING

Our pattern is once again found in the historical record of Luke. "Go, stand and speak in the temple to the people all the words of this life" (Acts 5:20). The New Testament pattern is to *go*, *stand* and *speak*. Perhaps the latter is where we most often are failing. Most of us go to places where our testimony



# WITNESSING

is needed. Some of us take a stand. That is, we let it be known by our silence or obvious disdain that we disapprove of sinful conditions. But too few of us speak. Our silence cannot always be interpreted as prudent nor is it typical of spiritual depth as some would suggest. "I'll just continue to let my light shine," sighs the apathetic follower. But the soul of the apostolic believer shouts out in contrast, "We cannot but speak the things which we have seen and heard." Speaking out may prove to be the quickest way to turn on the light of your testimony. You will illuminate a clouded mind only with truth and truth is most directly born on the wings of the spoken Word. Some things can never be learned by inference. The way for you to let your light shine is to speak directly and intelligently to men concerning their relationship with God.

## POWER FOR WITNESSING

Perhaps these two references will reveal to every seeking soul the source of his effectiveness. Jesus said, "You will receive power when the Holy Spirit comes upon you." He also said "I am the vine, you are the branches. Without me you can do nothing."

The believer's union with Christ and the Spirit's indwelling presence are the source of his power and the means of his spiritual prowess. Why then should we seek to do the work of God by our own hand? If we are ever to learn the great lesson of complete dependence on God, it should be as we enter into a week designed to reach the lost. We are never so utterly aware of our own inability as when we, through our own efforts, seek to persuade men to come to Christ. In those times we learn absolutely that it is not by our might nor our power, but by His spirit that the sinner is convicted and brought to the foot of the cross.

As we enter this "Week of Witness," let us recognize very early in our preparation that the measure of our ability to reach the lost will be in our willingness to reach God in prayer. Unless we do this, a week of witness may be a colossal waste of time and energy. But if we unite in prayer and believe for great results, the week of May 10-17 can bring salvation to the lost and revival to the Church. ●

**IN SOME COMMUNITIES THREE HOMES OUT OF FOUR DO NOT KNOW CHRIST AS SAVIOUR AND LORD**



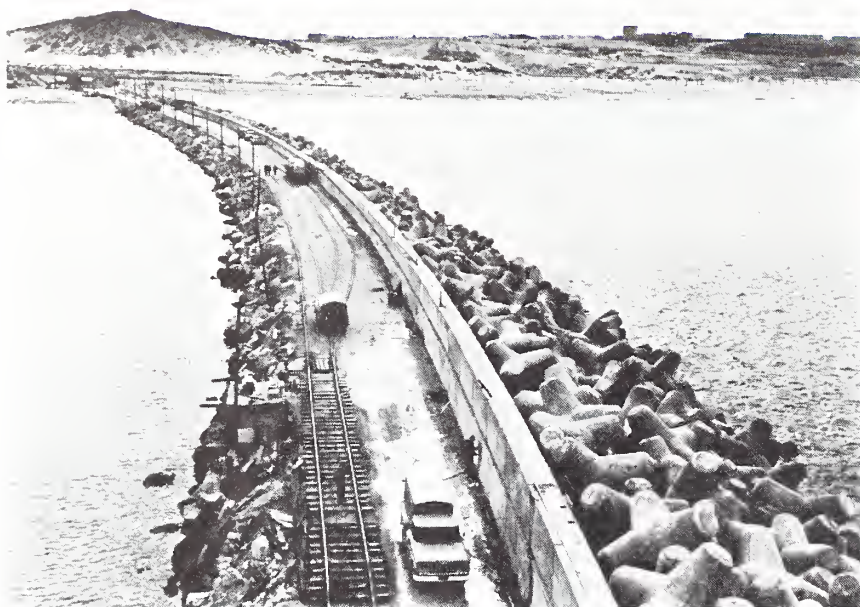
**OFTEN JUST A SHORT VISIT BY SINCERE WITNESSES TURNS FAMILIES TO CHRIST**



# ISRAEL LOOKS AHEAD

By RALPH W. HARRIS

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ASHDOD, ON MEDITERRANEAN COAST OF SOUTHERN ISRAEL, WHERE  
NEW DEEP-SEA PORT IS BEING CONSTRUCTED

**D**RAMATIC developments during the past few years have compelled world attention to be focused on the tiny but dynamic nation of Israel. For many years, Bible teachers who believed the Bible to be divinely inspired and its prophecies authentic stated that we could expect the Jewish people to return to their own land. This was one of the great "signs of the times" that Jesus proclaimed would indicate when we could expect His return to earth.

Then came the year 1948; and, out of the birth pangs of a struggle for survival, a new nation—Israel—was born. Concerning this epochal event, Leon Uris, author of *Exodus*, says in the foreword of his book, "*Exodus* is the story of the greatest miracle of our times, an event unparalleled in the history of

mankind: the rebirth of a nation which had been dispersed two thousand years before."

Bible-believing Christians agree with this sentiment and are delighted at the fulfillment of prophecy. The same Lord who prophesied the dispersal of the Jewish nation also predicted its return. And both prophecies have been fulfilled. Christians who know their Bibles are vitally concerned about Israel's destiny, for it is unseparably linked with their own.

When I visited Israel in early 1962, I was impressed with the tremendous developments apparent everywhere. It was especially gratifying to observe the part the Scriptures have played in helping to share the plans of Israel. For example, a huge sign by the highway on a hillside overlooking the



fertile Jezreel Valley explained the reason for the phenomenal tree-planting program in Israel. Part of the sign read, "When ye come into the land, ye shall plant all manner of trees," and gave Leviticus 19:23 as the reference.

Israel celebrated its fifteenth birthday in 1963, and the nation paused in its almost passionate program, to survey the past and to take a look at the future. A few months ago, the *Land of the Bible Newsletter* contained a special supplement which featured the review and preview.

Though Israel is diminutive, it is also dynamic. It is only 265 miles long and seventy miles across at its widest part. Yet this tiny territory, only 8,000 square miles in area, has amazed the world by its progress.

Look at the record since Israel became a nation:

The population has nearly tripled, going from 805,600 in 1948 to 2,332,000 in 1963. Immigration has accounted for 1,100,000 of these, most of them Jews from about eighty countries and from all over the world. God has put within the hearts of these people an unprecedented yearning for their own land and a determination to return.

Agricultural production has increased from \$24.7 million in 1948, to \$350 million, fifteen years later. And the cultivated area has increased from 412,000 to 1,100,000 acres.

The tree-planting program almost merits the description "fantastic." Our guide in Israel gave us these statistics: From 1940 until Israel became a nation in 1948, the Jewish people planted ten million trees; from 1948 to 1962 they planted fifty million more trees; and in the next ten years, they plan to plant 100 million more.

This program is very important. During the four hundred years of Turkish occupation, A.D. 1519 to 1919, the hills were stripped of their trees to supply firewood. Because there was nothing to hold the soil, the rains washed it into the valleys, and there could be little

agriculture. Now, with the trees restored in vast areas, agriculture is thriving. And the most fertile location of all is the Jezreel Valley, the predicted site of the battle of Armageddon. Israel formerly imported 70 percent of her agricultural needs. Today, she is almost self-sufficient.

Education has developed rapidly. In fifteen years, the number of students has risen from 137,000 to 645,000; the number of schools from 1,350 to 4,350; and the number of teachers from 5,900 to 32,000. The Hebrew University in Jerusalem has a beautiful new campus and ultramodern buildings. The high rating of the Technicon University in Haifa is revealed by the fact that its graduates are accepted by the top-notch American school, the Massachusetts Institute of Technology.

The list could lengthen easily. There have been outstanding achievements in every area of endeavor—the building boom, the medical advances, the scientific developments. Surely, the God who sent His Chosen People back to their own land is now prospering them in order to fulfill His purposes.

One of the featured articles in the *Newsletter* was entitled "Settling the Southland," with the subtitle "A Glimpse into the Future." The writer, Levi Eshkol, Minister of Finance at the time, tried to predict expected developments during the next six or seven years. Adding significance to this article is the fact that Mr. Eshkol has been chosen Prime Minister of Israel since writing the article.

By 1970, the writer stated, the population would be approaching the three million mark. Most of the new people who come as immigrants will have the task of pioneering in the Negev. This, the almost-desert Southland of Israel, will play a most significant role in Israel's future. Jewish authorities claim this area has most of the country's natural resources. Yet, very little of this potential has been developed. The economic bloodstream of Israel will receive a financial transfusion if these resources can be tapped.

THE NEGEV IS rich in such minerals as potash and phosphates, used for production of chemical fertilizers. It also contains much bromine and salt, copper and

PLEASE TURN PAGE

#### WATER PIPELINE BEING CONSTRUCTED FROM SEA OF GALILEE TO THE THIRSTY LAND OF SOUTHERN ISRAEL

Pictures through the courtesy of Israel Office of Information, N. Y.





ceramic clays, and gypsum. Engineers first struck oil in the northern Negev in 1954 and have sunk about two dozen producing wells since then. In a major breakthrough in late March, 1963, they struck oil for the first time in dolomite rock, raising hopes that Israel might eventually become self-sufficient in oil. Natural gas was discovered in the Negev in 1958.

Since the Negev is such an arid region, how can it be developed? Israel has grandiose plans for that too. A pipeline, ten feet in diameter, is being laid to bring water from the Sea of Galilee. Running westward along the Jezreel Valley, through the Carmel range, and then southward to the Negev, over a hundred miles, the pipeline will carry the water so needed to bring fertility to the soil. This, Levi Eshkol says, will "turn the area into a veritable garden." Doesn't that make you think of Isaiah's prophecy that "the desert shall rejoice, and blossom as the rose" (Isaiah 35:1)? Later on in the same chapter, verse 7, the prophet says, "The parched ground shall become a pool, and the thirsty land springs of water."

See what the coming of water will mean to the Negev. "New towns and villages," says Eshkol, "will arise in what is now an empty wasteland." For the town of Dimona, which was only a succession of sand dunes six or seven years ago, he forecasts a population of 25,000. Beer-sheba, the cap-

ital of the Negev, he expects to have 100,000 people.

The faith of these people would seem preposterous, if it were not for the almost miraculous achievements already. Rather, I believe, God has planted an unusual faith in their hearts, to dare and do the seeming impossible.

Israel's dreams and plans for the Besor area illustrate the dramatic daring of this people's faith. Located here, west of Beer-sheba, are thousands of acres of fertile land, waiting for the water which will resurrect the soil. Then the entire area will be covered with citrus orchards. A little farther north, on the Mediterranean coast, Israel is developing at Ashdod a new deep-sea port. "Through it," asserts Mr. Eshkol, "will pass to the world markets thousands of tons of potash, bromine and phosphates—the treasures of the Negev—and millions of crates of Besor oranges." And the citrus groves haven't even been planted yet!

Israel is not putting all her water "eggs" in one pipeline "basket." It is said that this nation leads the world in desalinization research and development. Methods have been devised to extract the salt from seawater but, up to now, the processes have been too costly. When the day comes that fresh water can be obtained economically from the oceans of the world, vast areas will be opened up to agriculture for the first time. Located

as she is on the shores of the Mediterranean, Israel is in a choice situation for great irrigation projects.

Israel has great plans—perhaps hopes—for bringing life to the Dead Sea (actually *from* it). Her engineers envision a series of great dikes in the very middle of the Sea. These could create drying pans to produce "vast quantities of potash and bromine for fertilizing tired fields to feed hungry multitudes in remote parts of the world."

While we are looking through Jewish eyes at the future, let us remember that we too can look ahead. In fact, we can do more; we can *look up*. In Luke 21:29-31, Jesus tells His disciples that just as the budding of the trees, especially the fig tree, announces the coming of summer, so the appearance of certain signs would indicate His return to earth. The fig tree, in the Scriptures, often symbolizes Israel. Life is certainly apparent in this "tree." And notice, in verse 28, just preceding the parable of the trees, what Jesus says: "When these things begin to come to pass, then *look up*, and lift up your heads; for your redemption draweth nigh."

While Israel looks forward with anticipation, and the world's leaders look around with perplexity, let the people of God look up with joy and hope. These are the days we have been waiting for! ●

BY SOLAR EVAPORATION POTASH IS BEING EXTRACTED FROM THE DEAD SEA

FACTORY IN DIMONA, WHICH WAS "A SUCCESSION OF SAND DUNES SIX OR SEVEN YEARS AGO"

EILAT, TERMINAL OF PROPOSED BETWEEN THE MEDITERRANEAN RED SEA TO INDIAN OCEAN.





# Campus Call



Hubert P. Black, MA

## FAITH IS THE KEY

BY HUBERT P. BLACK      Principal, Lee College Academy

**M**ANY SCHOLARS ARE perplexed concerning the existence of a supernatural being. They in turn confuse the minds of their students by their apparent sincere inability to prove and demonstrate the existence of God either to themselves or to their students.

This problem is not new; it is an age-old conflict, which seems to be more intense in this scientific age. The conflict appears to be one between science and religion. With the stupendous expansion of the frontiers of scientific knowledge and discovery, the belief in a God which cannot be proven by the traditional scientific method seems weak and even contradictory to the scientific mind. The result of this condition is that aggressive science has put passive religion on the defensive.

Religionists are challenged to prove God by analytical positivism. The assumption is that no knowledge exists except that which can be discovered by known scientific methods and analyses. Since true scholarship is considered synonymous with adherence to and acquisition of knowledge which is gained by means of the accepted instruments of experimentation, the scholar, educator, and student are reluctant to give credence to any other method of securing knowledge. To them there is no other valid knowledge.

It is irrational to assume that everything is invalid which cannot be reduced to a "one-to-one correspondence" with something in the physical universe. Plato, Kant,

Whitehead, and other great thinkers regarded intuition as just as valid a method of knowing as reason or sensory experience. The realm to be explored determines the method or instrument to be used.

To discover knowledge concerning some phenomena of matter, one must use the attitude, instruments, and methods congruent with the situation and purpose. If one is to discover scientific truths concerning the physical universe, he must assume a scientific attitude and sincerely seek truth through the scientific method. If a religionist goes into a laboratory, he must take the attitude of the scientist if he is to find what he is seeking. This is self-evident.

The necessity of congruent method is no less true in the realm of spiritual or metaphysical truths. The scientists ask, "Where is God?" but make no attempt to find Him. Suppose someone took the same attitude toward physical phenomena. One dubious soul might just as well ask, "Where are bacteria?" The scientist might answer, "Come into my laboratory and look through my microscope and you will see." But the unenlightened person, unaccustomed to anything which cannot be seen by the naked eye, refuses.

The scientist is able to explain his instruments to an extent, but abstract explanations are difficult to understand. They can be comprehended, however, in relationship to the objects which they discover and the functions which they perform.

Likewise, faith is comprehended

by its concentrating object which is God. I believe that God is a God of love; therefore, I am conscious of this principle of love working in my life. I believe that God redeems from evil; therefore, His holiness is demonstrated by the way I live and walk in society.

Faith works. One believes in God and there He is, loving him and directing him. One believes He can redeem and sure enough, one is delivered from the old life and is as a newborn creature. I can no more look at the lives of individuals which have been changed and illumined by faith in the love of God and refuse to believe in His existence than I can behold the beams of light coming in through my window and not believe that there is a sun.

The personal exercise of faith is an act of the mind, by which we *credit* the assumption that God exists, *cordially approve* His method of dealing with man, and *actually embrace* Him as our all-sufficient Saviour and Friend.

The remotest possibility that there is a Divine Being who loves us should motivate us to seek Him with expectancy. There may remain an element of doubt just as one will at times question even the reality of his own existence. Why should we wait for indisputable proof when we do not demand this same infallible truth in other realms of our existence? Faith dissipates doubt and gives us proper perspective and the assurance that God exists "and that he is a rewarder of them that diligently seek him" (Hebrews 11:6). ●

# NEW AMERICAN PAYS \$100 WEEKLY...

TO YOU THOUSANDS OF  
LIGHTED PATHWAY READERS WHO KNOW  
THAT DRINKING AND SMOKING ARE EVIL

You do not drink or smoke...so why pay premiums for those who

## Why pay the penalty for those who drink or smoke?

Every day you pick up the paper you read more evidence that drinking and smoking can shorten life. Because they are among America's leading health problems—leading to cancer, heart trouble, sinus trouble, liver trouble and many other diseases—they're a prime cause of the high premium rates most hospitalization plans charge. But why should *you* pay the price for those who drink or smoke? You no longer have to! Here's why.

## Our rates are based on your superior health

The new American Temperance Hospitalization Plan is not offered to drinkers and smokers, because of the high rates they cause. We can bring you a whole new set of rates that are unbelievably low because they're based on *your* good health as a non-drinker and non-smoker. Also, your American Temperance premiums can never be raised because you grow older or have too many claims. Only a general rate adjustment up or down could affect your low rates! And only *you* can cancel your policy. We cannot.

## HERE ARE YOUR AMERICAN TEMPERANCE PLAN BENEFITS

### 1) You receive \$100 weekly— even for life

The very day you enter a hospital you begin to get \$100 a week cash...as long as you are hospitalized, even for life! Good in any lawfully operated

hospital in the world. Choose your own! We pay *in addition* to any other insurance you carry. And we pay direct to you in cash...tax free! We send out our payments to you Air Mail Special so you have cash in hand *fast*. And there is no limit on the number of times you can collect.

### 2) We cover all sicknesses and accidents.

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### 3) Other benefits for loss within 90 days of accident (as described in policy)

We pay \$2,000 cash for accidental death. We pay \$2,000 cash for loss of one hand, one foot, or sight of one eye. We pay \$6,000 cash for loss of both eyes, both hands, or both feet.

## We invite close comparison with any other plan.

There really is no other plan like ours. But compare our rates with others for similar coverage. Discover for yourself what you save. And remember, there is *no limit* on how long you stay in the hospital, no limit on age, no limit on the number of times you can collect!

## Here's all you do.

Fill out the application at the... Notice the amazingly low rates! Fill it in an envelope and mail to American Temperance Associates, Box 131, Lisle, Illinois. Upon approval, you will receive your policy promptly by mail, and coverage begins at noon on the effective date of your policy. No salesman will call. Don't delay! Every day almost a new person enters hospitals. Any day, it could be you. Protect yourself before it's too late!

## MONEY-BACK GUARANTEE

Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars... you risk nothing.



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There at last is a new kind of hospitalization plan for *non-drinkers and non-smokers only!* The rates are fantastically low because "low risk" drinkers and smokers are excluded. And because your health is superior...there is absolutely no age limit, no physical examination, no waiting period. Only you can cancel your policy... and no salesman will ever call! Starting from the very first day you enter any hospital...

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1116 APPLICATION TO  
PIONEER LIFE INSURANCE COMPANY, ROCKFORD, ILLINOIS  
FOR AT-300  
AMERICAN TEMPERANCE HOSPITALIZATION POLICY

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Street or RD # \_\_\_\_\_  
Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_  
Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_  
Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_  
Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_  
I so apply for coverage for the members of my family listed below:  
NAME AGE HEIGHT WEIGHT BENEFICIARY

to the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐  
to the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the answers to the above questions.

Signed: **X** \_\_\_\_\_  
A-IAT

**IMPORTANT:** CHECK TABLE BELOW AND INCLUDE YOUR FIRST PREMIUM WITH APPLICATION

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Each adult 19-64 pays	<b>\$3<sup>80</sup></b>	<b>\$38</b>
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By CATHARINE BRANDT

**W**HEN I AM eighteen, I'm going to have a hot rod and a girl and a job and nobody's going to tell me what to do.

Things would be different if my father hadn't died of pneumonia when my brother Sam was six years old and I was only six months. If my father had lived, my mother wouldn't have to clean other people's houses and wash and iron for them to make money. She wouldn't be all tired out and forever fussing at us. Especially at Sam. When I'm eighteen nobody's going to boss me. A boy is practically grown-up when he's eighteen.

My mother is little and thin with snapping black eyes and shiny hair, and she moves before you can think about it. Sometimes her eyes are happy and sometimes they are

very sad. Sam is six feet tall, one hundred and seventy pounds and his hands are big. He has black hair and eyes. Me, I'm sandy-haired like my dad was.

You would think my mother would quit telling Sam what to do—like the time he stayed out late, past curfew hour, and Ma met him at the door. Sam wouldn't have to mind mother if he didn't want to. She couldn't really make him. He's almost eighteen.

But Ma stood there at the door, ramrod straight, her cheeks red. "Where have you been?" Her voice was like a needle stabbing you. I wouldn't dare stay out late. When you're twelve, you mind.

My mother said it again. "Where have you been?"

Sam tossed his jacket on the hook behind the kitchen door. "With Shorty Olson and I forgot the

time," he said. Shorty is the kid next door. Same age as Sam, but he's been in the detention home and his parents are divorced.

Ma stood her ground. But Sam was mad, I could tell. "Shorty doesn't have to be home early like a baby," he said.

My mother gripped his shoulder with her little hand. "Never mind about Shorty," she said. "You'll not disobey me. Do you understand?"

Right then I thought of the time I saw my mother on her knees beside her bed and I heard her whisper Sam's name. But she wasn't whispering now. "When I say be home, I mean it." Then she went to the stove, heaped Sam's plate with boiled potatoes and beef stew and set it before him. Sam didn't answer. He just ate.

Afterwards in the dark in our room Sam said, so only I could hear,



"When I'm eighteen I'm going to leave all this and work for myself and get rich and marry." He dropped his shoe. It's a big shoe and it made a big noise.

"Lucky you," I said.

Sam told me he wouldn't mind being bossed and told he couldn't do this and that if we had a few things other kids have. I know what he means.

Nobody paints the house where we live in the city and the steps are broken and when you open the front door of the big old flat you smell a million things: sweat and onions and beer and smoke and a sort of dead smell. No matter how much wind there is, the smell never goes away. Inside the house, coming from the other apartments, you hear loud laughter that sort of gives you the creeps, and swearing and fights. So a fellow takes a big breath outside, ducks his head and runs up the flight of steps to his own place.

The apartment isn't much better, except Ma is usually there cooking supper. The ceiling is cracked and falling and the wall-paper is peeling.

It was only a week or two until Sam would be eighteen when we heard the doorbell ring one night and the heavy clump of someone climbing our stairs and pounding on the door. We almost never have visitors. The noise was so loud and unexpected I dropped my American history book. When my mother went to answer the door I followed and peered over her shoulder. There stood a cop with a badge, leather holster and gun.

"This where Sam Adams lives?" the policeman asked. Up and down the hall I heard the stealthy clicks of doors being opened part way and felt the listening ears. Ma's mouth was wide open, but she nodded and held onto the door frame for support. The policeman stepped inside and shut the door smartly.

"Been a car stolen," he said, reading from a piece of paper in his hand. "Parking lot. Attendant thinks your son and Albert Olson stole the car." For a minute I

couldn't think who Albert Olson was. I'd never heard him called anything but Shorty. The policeman rocked back and forth on his heels and toes. "Says your boy and the Olson kid hang out at the parking lot."

My mother's eyes snapped. "When was this car stolen?" she asked.

"About an hour ago. Know where your boy is?" Ma stood as tall as she could. Her voice was like ice when she spoke. "Come with me." She led the officer to the cubbyhole where Sam and I sleep. She reached up and pulled on the light. There, arms and legs spread out, taking up two thirds of the bed as usual, was Sam, asleep.

The officer pulled off his cap. "Looks like he's been asleep for more than an hour." My mother nodded. "Since eight o'clock," she said. Somehow I got the idea that Ma was bigger than the cop. Sam never moved.

"Well, lady, you're one mother who knows where her son is." Then he added darkly, "They don't all." The officer turned and my mother pulled out the light.

The next night Mrs. Olson came over. She sat in our kitchen and watched Ma iron. Sam and I were already in bed.

"You're too fussy. Ironing them shirts for your boys," Mrs. Olson told my mother.

"I want my boys to look neat," Ma answered. "I can't give them much."

"Lotta thanks they'll give you," Mrs. Olson cut in. And somehow knowing how Ma's face would look I wished I had thanked her.

"Boys to be proud of is thanks enough," my mother said softly.

"You're wasting your time I tell you. Kids are terrible these days. They called me from school today. Albert plays hooky half the time. I told the woman at the school I can't do a thing with him. It's their business. I can't help it if he stays out all night and won't go to school. They'll just have to handle him."

Through the open door I saw Ma carefully iron a sleeve before she

spoke. "My Bible tells me, I'm responsible to God for the behavior of my boys." Sam heaved himself over in bed, pulling most of the blankets with him and covering his head. I remembered a Bible verse Ma taught us years ago—"Thou God seest me . . ."—and a shiver went down my spine. Shorty's mother laughed real loud. "God?" she said in her raspy voice.

One day I was mad at Sam. The night before, he had snatched on me. Some of us kids were hanging around the corner store. We watched our chance. When old man Bowers' back was turned we swiped some candy bars and ran. We almost knocked Sam down coming into the store for milk. Old Bowers must have told him what we did because Sam told Ma.

All day I tried to think of what I'd do. Then it came to me. Sam had been meeting a girl down at the drugstore and walking her home. The kids call her Delilah but that's not her real name. She looks different and she has a way of looking at you out of the corner of her eyes that makes a lot of fellows come where she is.

It was pretty silly of Sam, I thought, because he bought her a coke every time he met her and that meant money, and money was something we didn't have much of. I was sure Ma would blow up if she knew. I waited for the right time. Sam was gone and Ma was washing dishes and I was wiping a plate. I wiped the back and front of it and then wiped the back again.

"Kids at school say Sam's going with a girl." I set the plate on the shelf and waited for Ma to blow up. Ma kept right on washing dishes after I told her about Sam and the girl. "Now I'm glad to hear that," she said. "Sam's old enough. What's her name?" "I don't know." Well, I really didn't. The kids called her Delilah but that wasn't her real name.

"Sam will have to have a suit," my mother said. "He needs it for

PLEASE TURN PAGE

graduation, too." Somehow helping Ma figure out a way to get Sam a new suit I sort of forgot about hating him. Especially when Sam came in later and helped me with long division. Sam is real smart. I hope I'm as smart when I'm eighteen.

WHEN MA CAME home two nights later with a suit from the lady she works for every Friday, I was almost as glad as Sam. The suit belonged to the lady's son and he's in the Marines now. Right size for Sam, too, only the sleeves were too short. But my mother fixed that. It was two days before Sam's birthday and graduation day when he came home with the news.

"After graduation a gang of kids are driving up north and staying all night. They want me to go, too." Sam had a proud look on his face. You could tell he was glad they asked him. My mother wanted to know more. Sam didn't like to tell it.

"Yup. Girls and fellows. Twelve of us altogether. One of the girls' folks has a cabin on Whitefish Lake."

"You mean you want to leave after graduation? The same night?" Sam nodded. He was standing up and his hands were clenched at his side. I didn't blame him. If my mother said no and I were Sam I'd go anyway. Then my mother wanted to know who the girls were and the boys and who would be driving and who was going to chaperon the kids.

"Chaperons?" yelled Sam. "Wake up, Ma. This is today." My mother was quiet for a long time. Then she looked up. I couldn't look at her eyes. They were big and black and sorry-looking. "Samuel, this decision you have to make yourself."

Ma almost never calls Sam by his full name. Sam was surprised at Ma's words. It was like you let the air out of a tire. I was pretty sure Ma wasn't giving her permission, but instead she was sort of testing Sam. "Well, thanks, Ma. I didn't think you'd say I could go." And he was out of the house on

the run. I saw my mother's face collapse and I went into my own room.

All the next day I kept wondering why Ma hadn't told Sam he couldn't go with the gang on the all-night party after graduation. Didn't she know that was what Sam expected her to do? I didn't get a chance to ask her because Shorty Olson's mother came over in the evening and began talking. When she comes I take my homework and go into my room. She almost always cries and my mother tries to help and they don't need me around. But this time Mrs. Olson seemed in a good mood. She was laughing real loud when she came into our kitchen.

"I hear Sam's got a girl," she said, taking a cup of coffee Ma poured for her. Then she laughed again. "So," my mother said, letting Mrs. Olson know it was okay with her.

"You seen her?" Shorty's mother asked. "Skirts to here and false eyelashes and dyed hair." Then she laughed again. "He's a goner." I hated it when she laughed like that and I could just see Sam stretched out dead. My mother's voice was sharp when she asked Mrs. Olson what store she found meat the cheapest in this weekend. No more was said about the girl, Delilah. If my mother doesn't want to talk about something, she doesn't talk about it.

Ma prayed longer than usual that night. Maybe it was the Delilah business. Delilah didn't seem like the Christian girl Ma wanted for Sam. Maybe she didn't want Sam to go with the other kids after graduation. But why didn't she just tell him no and get it over with?

On graduation night I sat beside Ma and watched the procession up to the platform. Fellows and girls in caps and gowns, and organ music. I'll sure be glad when I graduate. Sam was about the tallest fellow there, and the best looking. I never saw him look so happy before. He looked sure of himself and not a bit nervous. Now, I thought, he's going to do whatever he wants

to do. This is what he's been waiting for.

Inside our house afterward Ma said to me, "To think he was graduated fifth highest in his class. I was surely surprised and pleased." But she didn't look altogether pleased. She kept looking at the clock and over her shoulder toward the door.

"Is that good, Ma?" I asked.

"Fifth highest out of a class of 75? Yes, that's good. For Sam it's his best." Then she began to fuss around the stove. "I made a cake and we'll have some hot cocoa." It was cold inside our kitchen even though outside I knew it was early summer. Ma took down two plates. Then she stopped and listened. Someone was running up the steps.

In a moment Sam burst through the door, his face red with excitement and his eyes bright. My mother reached for another plate. "Cut me a big piece, Ma," Sam said. "Isn't everybody can have a birthday and graduate on the same day." We laughed and talked about the graduation and Ma smiled a lot, and the kitchen felt warm.

"By the way," Sam said, "I'm not going with the kids up north tonight." I stared at Sam. Here he was eighteen and always said he'd do what he wanted then. Only now he wasn't doing it. Sam was talking. "I decided I didn't want to go after all."

Well, it adds. Sam wasn't staying home because Ma wanted him to. He was staying home because he wanted to. But I wondered what made him change his mind. Tonight in our room I would ask him. Then I looked at Ma. I wanted to hear what she would say. She was looking at Sam. He sat tall and straight and smiled across the table at Ma. She said in a clear voice, "I'm proud of you, Son." Then she cut the biggest piece of cake I ever saw and put it on Sam's plate. Her eyes were happy.

When I'm eighteen I want to graduate fifth in my class. I want to stand tall and straight like Sam and have Ma look at me like that. ●





# What's The Price?

By ESTHER MILLER PAYLER

**A**S THE PERFECTLY matched pair of ponies paraded around the auction barn, the people gave murmurs of admiration. There was no mistaking that they were beautiful with their satiny black sides, their dainty legs, flying black manes and silky tails. A young stable boy in a ragged jacket and patched trousers led them around. They obeyed his slightest word or motion.

Bids on the ponies were frequent and many, but three hundred dollars was the highest one. "My young missus says we must get five hundred dollars or she does not sell them," said the boy, shaking his head and starting to lead the ponies out of the ring. A horse and pony dealer said: "I won't give a penny over three hundred!"

"I cannot sell them to you," said the stable boy. The horse dealer whispered: "Swear that one of them went lame and I'll give you fifty dollars for your very own! You never had that much cash in your life!"

"I never had that much cash but I can't do that. It wouldn't be honest," answered the boy, his clear eyes looking hard at the horse dealer. "My young missus

says five hundred, and she's boss." A tall well-dressed man, who owned a big estate nearby, stepped up to the auctioneer. "I'll pay five hundred for those ponies."

The stable boy looked at him in surprise as the man followed him out of the ring.

"Why were you willing to pay five hundred dollars?" asked the stable boy timidly, "without examining the ponies?"

"I know your young missus needs five hundred dollars more to pay off the taxes to keep the farm from being sold. She is too proud to take it as a gift, and I overheard that you were honest and would not cheat her. I have been disappointed so much lately with people who can be made dishonest for a price that it has restored my confidence in people to have you refuse a price to be dishonest."

The stable boy patted the ponies and thanked the gentleman. No amount of money could have made him feel as happy as he did, even though his pockets were empty. ●

# I KNOW

By HUGH ALLEN HODGES

Illustrated by Jerry Simpson



I know very little about theology. The terms homiletics and apologetics are new to me. My new Christian friends, the new Christian atmosphere and my newfound Christian fellowship tend to make me believe that I am in a new world. Well, I am in a new world and old things for me have passed away, but memories linger.

Nine years of rejecting God constitute regret—regret that I know more about sin than I know about righteousness. I know about sin, sin that distorts the mind, destroys the body and thwarts the soul. The road to sin is a road of bright lights, enticing activities, and lighthearted times; but the road back can be long and hard.

Yes, nine years ago I was headstrong, thinking I were a bit “old-fashioned.” I did not agree with them on many things that they had taught me from infancy. I wanted to explore the forbidden regions of the world, experience worldly pleasure and emancipate myself from strict rigid teachings that I had experienced all of my life.

I did just that. I explored the world only to find that it had been explored before, leaving heartache, sadness, bitterness and sorrow as evidence of exploration.

I experienced worldly pleasure only to find that there is no real pleasure in the world. I found lust instead of love, hatred instead of happiness, and problems instead of peace. I found complete chaos in the lives of the people with whom I associated. No one was happy. I found nothing but disappointment in a world that is unwilling to face reality.

I freed myself from the strict teachings that had guided my life only to find myself bound with the chains of sin. Many times it seemed as if there were no way of escape. Habits grasped my life; I indulged in narcotics and alcoholism was on my trail. I had no one to whom I could go. When I discovered that my life was in a miserable condition, I prayed and received no answer. It seemed as if there were no God. After much prayer my faith began to soar and ultimately I felt the saving power of Jesus Christ take over my life. I thank God for dedicated parents who spent many years in prayer for me. I thank God for Christian training and a Pentecostal heritage.

Young people will be tempted to stray from childhood teachings. What will they do? Will they take the road of sin with all of its glitter and attraction? Youth, my advice is: *Don't leave Christ!*

I trust you will choose the road that leads to righteousness, the way of the Cross of Jesus Christ. His is the way that leads home. You may have a few mountains to climb, a few rivers to swim, and a few valleys to walk through, but you have the assurance that the Shepherd, the glorious Saviour of your soul will be there. He will never leave you; I hope you will never leave Him. ●



Hugh Allen Hodges is a freshman in the Bible division of Lee College. Though he was reared in a parsonage, the son of a Church of God minister, he lived in sin for several years after leaving home but is now preparing himself for the ministry.







### Sunday School Workers of New York City

On January 5, 1964, the Third Avenue Church of God conducted a glorious service for installation of Sunday School workers. More than twenty-five teachers and assistants pledged their fidelity and dedication to the ministry of teaching as the pastor, Reverend Luis Alicea, read the Ceremony of Installation and Teachers' Pledge.

The enrollment of this Sunday School is 193 and the average attendance is 275; it has 6 departments and 21 classes. The Third Avenue Church will host our State Sunday School and Youth Convention on April 3 and 4 with Brother Paul L. Walker as guest speaker. "Growth" is the report from our churches!

—Jose D. Rivera



### A New Y.P.E.

A new Y.P.E. was organized November 3, 1963, at the Beekman Avenue Church in Bronx, New York. The officers are: President, Zoraida Otero; Secretary, Mirza Rivera; and Treasurer, Jose Seda. The pastor of this new Spanish church is Brother Juan Otero.

—Jose D. Rivera



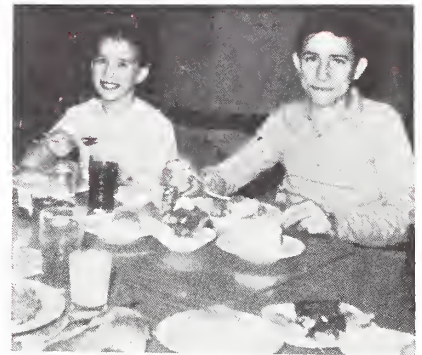
### Knoxville, Tennessee

Rewarding in three ways was the January money-raising contest for the 8th Avenue Children's Church group, under the leadership of Estelle Fritts and Dorothy McMillan. (1) The expenses for supplies for the year were paid in full and \$100 was given to missions. (2) Each contestant (Money, memorization or coupons for the Home for Children, Sevierville) received a gift for his work. (3) Everett Jones, son of Mr. and Mrs. L. L. (Buddy) Jones, and Beverley Ann Buster, daughter of Mr. and Mrs. Arthur Buster, were crowned "Sweethearts of Children's Church" at their valentine party. —Estelle Fritts, reporter



### ATTENTION!

Young People, attend "College Day" at Lee College, Saturday, April 25, 1964. All young people, ages 13-25, are invited.



### Omaha, Nebraska, Y.P.E.

Larry Edgington, age 14, and Chyrl Loveless, age 9, proved to be mission minded during the month of December, 1963. The B department of the Young Peoples Endeavor in the Church of God of Omaha, Nebraska, chose to raise money for the building of the first Church of God in Manila, Philippines.

This project was brought to this youth group by the department leader, Clyde Loveless, in the month of November. In the month of December they began to give money that came from their allowances and odd jobs. During the month of January the boy and the girl who raised the largest amount of money was to be honored by going out to dinner at one of the finer dining areas of Omaha.

Larry Edgington contributed the largest sum of money among the boys. His money was earned while selling newspapers on street corners. Chyrl Loveless contributed the greatest amount among the girls. She received her money from weekly allowances and doing odd jobs for her grandmother. They were treated to a tasty dinner in the party room of Bishops Cafeteria and recognized as King Larry and Queen Chyrl in the presence of the pastor, S. Gordon Brown, and his family and youth director Clyde Loveless and his family.

This effort on the part of our youth proved to our church that our youth will work for Christ if we will just give them something to do.

—S. G. Brown, Reporter

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Miss Sara Smith (14)  
Route 1, Box 101  
Waynesboro, Mississippi 39367

Miss Lois Walier (15)  
Route 4  
Laurel, Mississippi

Alvin L. Smith (17)  
Route 1, Box 101  
Waynesboro, Mississippi 39367

Jimmy Harrison (16)  
Route 1, Box 98-B  
Waynesboro, Mississippi 39367

Miss Karen Fisher (16)  
Box 80  
Mt. Storm, W. Va. 26739

Miss Linda Kline (16)  
Mt. Storm, W. Va. 26739

Miss Ann Moreland (17)  
Box 46  
Mt. Storm, W. Va. 26739

Lugh John Remley (15)  
Elk Garden, West Virginia

A3C Gale E. Moreland (20)  
13804061  
CMR 3185  
Mt. Home Air Force Base,  
Idaho

A2C Robert L. Hudson (20)  
83648  
CMR Box 782  
Mt. Home Air Force Base,  
Idaho

Miss Sandra L. Moreland (19)  
235 2nd Street, N.E.  
Washington 2, D. C.

Miss Clynette Buxton (11)  
385 8th Street, N.E.  
Cleveland, Tennessee

Miss Gloria Humphrey  
Triangle Trailer Court, Lot 63  
Ludlow, Illinois

Miss Evelyn Narron (19)  
851 Priddgen Road  
Rocky Mount, North Carolina

Miss Judy Bright (18)  
Route 2  
Marion, North Carolina

Miss Janice Burroughs  
P.O. Box 227  
Coker, Alabama

Miss Barbara Russell (17)  
Route 2, Box 176-A  
Old Fort, North Carolina

Miss Mary Ann Grant (18)  
P.O. Box 145  
Old Fort, North Carolina

Miss Nancy Grant (16)  
P.O. Box 145  
Old Fort, North Carolina

Miss Lynn Effler (15)  
Route 2, Box 176  
Old Fort, North Carolina

Miss Bonnie Gregory (16)  
Route 2  
Lillington, North Carolina

Miss Brenda Gregory (15)  
Route 2  
Lillington, North Carolina

Miss Carletta Miller (14)  
R.R. 1, Box 247  
East Bernstadt, Kentucky 40729

Miss Janet Gilbert (18)  
Route 2, Box 476-B  
Lillington, North Carolina



Miss Hazel Hollifield  
Route 1, Box 218  
Candler, North Carolina

Walter Hall  
Stevensville, Maryland 21666

Gary Cecil (13)  
Grasonville, Maryland

Miss Helen Perry (13)  
1106 High Street  
Lansing, Michigan

Miss Imogene Staggs (12)  
Route 2  
Manila, Arkansas

Miss Emma Lene Depew (19)  
Box 101  
Manchester, Kentucky

Miss Alberta Hampton (15)  
Manchester, Kentucky

Miss Brenda Penington (15)  
Manchester, Kentucky

Miss Bonnie Moore (15)  
Manchester, Kentucky

Miss Wanda Watson (25)  
902 North Cleveland  
Amarillo, Texas

Miss Barbara Martin (15)  
304 Market Street  
Marietta, Ohio

Miss Roberta Harris (14)  
128 Elmwood Avenue  
Marietta, Ohio

Miss Nancy West (16)  
174 Broughton Avenue  
Marietta, Ohio

Miss Lucy Farris (16)  
Route 1, Box 5  
Charleston, Mississippi 38921

Miss Coleen Shumaker (20)  
Rural Route 2  
Davenport, Iowa

Joseph Bigley (19)  
317 Pike Street  
Marietta, Ohio

Miss Fay Vansel (20)  
1025 Elmwood  
Kansas City 24, Missouri

Miss Beverly A. Hindman (11)  
P.O. Box 516  
S. Roxana, Illinois

Miss Carol Miles (16)  
P.O. Box 311  
Mauldin, South Carolina

Miss Ruby Mae Roller (18)  
30 Market Street  
Salem, New Jersey

Miss Peggy Ann Carr (16)  
Box 58  
Greenwick, New Jersey

Miss Linda Avent (16)  
335 Mt. Pleasant Street  
Pittsburg, Texas 75686

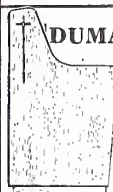
Miss Ann Avent (13)  
335 Mt. Pleasant Street  
Pittsburg, Texas 75686

Miss Gayla White (11)  
502 Elm Street  
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Jackie Austin (16)  
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Nite: 275-3447 ) information  
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Make 60% Profit without 1¢ cost!**



## Act Fast on this Limited-Time EXTRA-PROFIT OFFER for Your Church or Group!

Special Extra-Profit Introductory  
Offer to make new friends for my mar-  
velous Group Fund - Raising Plan. I'll  
send your group a supply of my inspiring  
Prayer Grace Napkins. Exquisite assorted  
designs. Prayer Texts set a graceful, thank-  
ful mealtime mood. Have 10 members each sell  
only 20 pkgs. at 50c each. If you answer this ad in next 10 days,  
you may keep \$60.00 for your treasury, send balance of proceeds. (Usually you'd keep \$50.00 but ACT FAST and keep AN EXTRA \$10.00!)  
**NEVER SPEND 1c of Your Group's Money...**  
**I GIVE CREDIT!** Take up to 60 days. I give credit. You risk  
nothing to try my tested plan, used by over 100,000 groups.  
**FREE!** Rush name, address now for sample Napkins, details  
of Plan. Special Extra-Profit Introductory Offer — all  
sent FREE, no obligation. Write TODAY to:  
**ANNA WADE, Dept. 430AE, Lynchburg, Virginia**

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CHURCH!

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**NO INVESTMENT**

\$50.00 CASH every time 10 members of  
your group each sell 10 cans of Kitchen-  
Fresh Chocolettes or Coconettes at \$1.00  
per can.

100% PROFIT! The one-lb. size can-  
nisters cost your group only 50c each—  
sell for \$1.00!

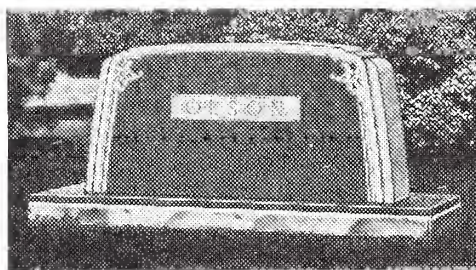
**NO INVESTMENT! NOT EVEN 1c!** Order  
100 to 500 cans today. Take up to 30  
days to send payment. Give your name,  
title, phone number and complete ad-  
dress, the name, address, etc. of 2nd  
officer, name of group, quantity of each  
desired, and nearest Freight Office (no  
parcel post). Extras sent FREE to cover  
shipping cost east of Rockies. **OFFER  
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DAY!**

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## The Eternal City

John, the beloved disciple, in Revelations 21: 19-20, endeavors  
to express in human language the most transcendent spiritual  
beauty and permanence of the heavenly city—the everlasting city.  
He selected, singularly enough, to describe the foundations thereof,  
beautiful crystalline gems: Jasper, Sapphire, Chalcidony, Emerald,  
Sardonyx, Sardius, Chrysolyte, Beryl, Topaz, Chrysoprasus, Jacinth,  
Amethyst, every one of which appears in the minute crystals of



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When the surface of this gran-  
ite, which is a composite of these  
actual precious stone crystals is  
highly polished, all the scintil-  
lating beauty and color of these  
jewels become visible.

How peculiarly fitting that  
monuments to loved ones be  
erected of lasting granites, con-  
taining the very gems which the  
Apostle John mentioned in this  
metaphorical description of the

foundations of the walls of the  
everlasting city, the city of our  
resurrection hope.

Be sure that monuments you  
buy are cut from genuine  
Winnsboro Blue Granite. There  
are many granites which have  
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Hand Waven Handbags  
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### From Sunday School Page 27 Statistics

Columbus (Hillcrest), Georgia	125
Chicago (S. Kedzie Avenue), Illinois	125
Collinsville, Illinois	125
West Frankfort, Illinois	125
Davenport, Iowa	125
Elkton, Maryland	125
Boiton, North Carolina	125
Oxford, Ohio	125

### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

#### Total Monthly Attendance for January

Greenville (Tremont Avenue), South Carolina	4,564
East Lumberton, North Carolina	954
East Gadsden, Alabama	917
Vaucuse, South Carolina	871
Fresno Temple, California	788
Atlanta (Hemphill), Georgia	650
Radnor, West Virginia	621
Tampa (Sulphur Springs), Florida	600
Orlando (Orange Avenue), Florida	350
Williamstown, West Virginia	335

### TEN STATES HIGHEST IN HOME DEPARTMENTS

Georgia	31
South Carolina	21
California	18
Alabama	18
Pennsylvania	17
Ohio	15
Oklahoma	15
Florida	14
West Virginia	14
Tennessee	11

### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	46
New Sunday Schools organized since June 30, 1963	64
Total Sunday Schools organized since June 30, 1963	110

### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost souls." Enlist your Sunday School workers in systematic and regular

visitation. It is the Biblical method and it's the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report its visits to its State Director

Anderson (Osborne), South Carolina	1,824
Jacksonville (Springfield), Florida	1,730
Greenville (Tremont), South Carolina	1,561
Cincinnati (Central Parkway), Ohio	1,203
Woodruff, South Carolina	1,025
Dayton (East Fourth), Ohio	850
Anderson (McDuffie), South Carolina	800
Atlanta (Hemphill), Georgia	775
Middletown (Clayton), Ohio	750
Bladenboro, North Carolina	663

### YOUNG PEOPLE'S ENDEAVOR

#### Average Weekly Attendance

January, 1964

200 and Over

Dayton (East Fourth), Ohio	330
Greenville (Tremont), South Carolina	263
Middletown (Clayton), Ohio	259
Goldsboro, North Carolina	240
Dallas (Oak Cliff), Texas	226
Cincinnati (Central Parkway), Ohio	224
Sevierville (Park Road), Tennessee	203
West Flint, Michigan	201
New York (3rd Avenue), New York	200

150 to 199

Dayton (Oakridge Drive), Ohio	183
Mobile (Crichton), Alabama	180
Buford, Georgia	178
Hamilton (7th and Chestnut), Ohio	168
Baldwin, Georgia	156
Cleveland (South), Tennessee	154
Fresno (Temple), California	152
Jacksonville (Springfield), Florida	152
Rifle Range, Florida	151
Marion, South Carolina	150

100 to 149

Lakeland (Lake Wire), Florida	149
Garden City, Florida	147
Nassau (Faith Temple), Bahamas	141
Ider, Alabama	139
Savannah (Derenne Avenue), Georgia	139
Lenoir City, Tennessee	139
Rome (North), Georgia	135
Catlettsburg, Kentucky	135
Erwin, North Carolina	135
Chattanooga (Fourth Avenue), Tennessee	132

Johnson City, Tennessee	132
Paris, Texas	132
New York (Brook Avenue), New York	130
Radford, Virginia	129
Ontario, California	127
St. Charles, Missouri	127
Austin, Indiana	126
Avondale Estates, Georgia	125
Chattanooga (North), Tennessee	125
Waycross (Brunel Street), Georgia	123
Wilson, North Carolina	121
Canton (9th and Gibbs), Ohio	121
East Lumberton, North Carolina	116
Chicago (S. Kedzie Avenue), Illinois	115

Crescent Springs, Kentucky	115
Lexington, North Carolina	115
Fairborn, Ohio	115
Wyandotte, Michigan	114
Wilmington, North Carolina	114
Nashville (Meridian St.), Tennessee	113
Tampa (Buffalo Avenue), Florida	112
Woodruff, South Carolina	112
Pasco, Washington	112
Bladenboro, North Carolina	111
Princeton, West Virginia	111
Douglas, Georgia	110
River Rouge, Michigan	110
Carlsbad (9th and Missouri), New Mexico	110

Jasonville, Indiana	109
Chattanooga (East), Tennessee	109
Orlando (Orange Avenue), Florida	108
Greer, South Carolina	108
Dayton, Tennessee	108

Masseyline, Alabama	107
Louisville (Highland Park), Kentucky	107
Whitwell, Tennessee	106
Huntsville (Governors Drive), Alabama	105
Zion Ridge, Alabama	104
Plant City, Florida	104
Thomasville, North Carolina	104
Hamilton (Tabernacle), Ohio	104
Memphis (Barton Heights), Tennessee	104
Rossville, Georgia	103
Davenport, Iowa	102
Kannapolis (Elm Street), North Carolina	102
South Rocky Mount, North Carolina	102
Birmingham (Pike Avenue), Alabama	101
Indian Springs, Alabama	101
Vanceburg, Kentucky	101
Cincinnati (Eastern), Ohio	101
Detroit (Tabernacle), Michigan	100
Morganton, North Carolina	100
Saddle Tree, North Carolina	100

75 to 99

Perry, Florida	99
Lawrenceville, Illinois	99
Mercersburg, Pennsylvania	99
Mossy, West Virginia	99
Jacksonville (Kings Hwy.), Florida	98
Melbourne, Florida	98
Hazelhurst, Georgia	98
Waycross (Genoa St.), Georgia	98
Chicago (Roseland), Illinois	98
West Liberty, Kentucky	98
Coats, North Carolina	98
Newark, Ohio	98
Sylacauga, Alabama	97
Chicago (North), Illinois	97
Lancaster, Ohio	97
Williamsburg, Pennsylvania	97
Columbia (Elmwood), South Carolina	97
Gap Hill, South Carolina	97
Plasterco, Virginia	97
Republic, Alabama	96
Pontiac, Michigan	96
Ruby, South Carolina	96
Crumbleys Chapel, Alabama	95
Piedmont, Alabama	95
Nettleton, Arkansas	94
Atlanta (Riverside), Georgia	94
Granite City, Illinois	94
Farmers, Kentucky	94
Edgemere, Maryland	94
Lawton, Oklahoma	94
Middle Valley, Tennessee	94
Fresno (H/M), California	93
Jesup, Georgia	93
Brooklyn, Maryland	93
East Burlington, North Carolina	93
Cincinnati (Hutmaker), Ohio	93
Louisville (Faith Temple), Kentucky	92
Newport, Kentucky	92
Fort Worth (Riverside), Texas	92
Mount Dora, Florida	91
Metter, Georgia	91
Roanoke Rapids, North Carolina	91
Poplar, California	90
Fort Pierce, Florida	90
Jacksonville (Lane Avenue), Florida	90

Middlesex, North Carolina	90
Charlotte (Parkwood), North Carolina	90
Buhl, Alabama	89
Miami (North), Florida	89
Hugo, Oklahoma	89
Donalds, South Carolina	89
Adamsville, Alabama	88
Torrance, California	88
Swift Current, (Saskatchewan), Canada	88
Erastus, North Carolina	88
Vanceboro, North Carolina	88
Dayton (Hoover), Ohio	88
Shelby, Ohio	88
Hemingway, South Carolina	88
Birmingham (South Park), Alabama	87
Straight Creek, Alabama	87
Easton, Maryland	87
Patetown, North Carolina	87
Centerburg, Ohio	87
Windsor, Ontario, Canada	86
Evansville (Central), Indiana	86
Piney Grove, Georgia	85
South Mt. Zion, Georgia	85
St. Louis (Gravols), Missouri	85
Lorain, Ohio	85
Gaffney, South Carolina	85



Laurens, South Carolina	85
Reeds Chapel, Tennessee	85
Sale Creek, Tennessee	85
Solway, Tennessee	85
Elkins, West Virginia	85
Talladega, Alabama	84
Pompano Beach, Florida	84
Taft, Florida	84
Collinsville, Illinois	84
West Frankfort, Illinois	84
Lemmon, South Dakota	84
Milton, West Virginia	84
Mobile (Krafton), Alabama	83
South Bethel, Alabama	83
Oregonia, Ohio	83
Anderson (McDuffie), South Carolina	83
Rock Hill (Cedar Street), South Carolina	83
Carson Springs, Tennessee	83
Fieidstown, Alabama	82
Brunswick (Norwich Street), Georgia	82
Hiawassee, Georgia	82
Hamilton (Allstatter), Ohio	82
Iowa Park, Texas	82
Pulaski, Virginia	82
Benton, Illinois	81
Icard, North Carolina	81
South Gastonia, North Carolina	81
Madisonville, Tennessee	81
Anniston, Alabama	80
Somerset, Kentucky	80
Wurtland, Kentucky	80
Fort Mill, South Carolina	80
Brownfield, Texas	80
Greeneville, Tennessee	80
Sulphur Springs, Texas	80
Bristol, Virginia	80
Prichard (Wilson Avenue), Alabama	79
Reform, Alabama	79
Augusta (Crawford Avenue), Georgia	79
West Gastonia, North Carolina	79
East Lumberton, North Carolina	79
Franklin, Ohio	79
Sidney, Ohio	79
Waynesburg, Pennsylvania	79
Dillon, South Carolina	79
Sevierville (High St.), Tennessee	79
Alabama City, Alabama	78
Jones Chapel, Alabama	78
Savannah (Westside), Georgia	78
Warner Robbins (Southside), Georgia	78
Pittsburg, Kansas	78
Lancaster, Kentucky	78
Salisbury, Maryland	78
Cleveland (Brookside), Ohio	78
South Lebanon, Ohio	78
Georgetown, South Carolina	78
Johnson City (East), Tennessee	78
Skyline, Alabama	77
Arcadia, Florida	77
Gary, Indiana	77
Parrott, Virginia	77
Garden City, Alabama	76
Owens Chapel, Alabama	76
Phoenix (44th St.), Arizona	76
Alva, Florida	76
Boonsboro, Maryland	76
Royal Oak, Michigan	76
Jonesville, North Carolina	76
Mount Olive, North Carolina	76
Akron (Kentucky), Ohio	76
Massillon, Ohio	76
Middletown (Oxford), Ohio	76
Memphis (Park Avenue), Tennessee	76
Pomona, California	75
West Hollywood, Florida	75
Stinnett, Kentucky	75
Monroe (4th St.), Michigan	75
Bronx (East 158th), New York	75
Clinton, North Carolina	75
Hixson, Tennessee	75
Virginia Beach, Virginia	75

#### SPIRITUAL RESULTS AMONG OUR YOUTH

January 31, 1964

Saved	3,340
Sanctified	1,562
Filled with Holy Ghost	1,209
Added to the Church	763

Since June 30, 1963

Saved	22,790
Sanctified	10,417
Filled with Holy Ghost	8,540
Added to the Church	5,860



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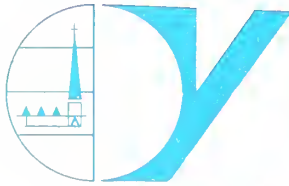
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# Sunday School and Youth Statistics

by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
January 1964

### 500 and Over

Greenville (Tremont), South Carolina	749
Canton (9th and Gibbs), Ohio	651
Dayton (East Fourth), Ohio	648
Middletown (Clayton), Ohio	645
Cincinnati (Central Parkway), Ohio	563

### 400-499

Cleveland (North), Tennessee	492
Griffin, Georgia	474
Jacksonville (Springfield), Florida	473
Atlanta (Hemphill), Georgia	456
Hamilton (7th and Chestnut), Ohio	444
Kannapolis (Elm Street), North Carolina	406

### 300-399

Nassau (Faith Temple), Bahamas	392
Lenoir City, Tennessee	376
Avondale Estates, Georgia	352
Chattanooga (North), Tennessee	350
Wilmington (4th Street), North Carolina	346
South Gastonia, North Carolina	342
Newport News, Virginia	340
Anderson (McDuffie), South Carolina	339
West Flint, Michigan	334
Buford, Georgia	333
Tampa (Buffalo Avenue), Florida	328
Lakeland (Lake Wire), Florida	324
Fairborn, Ohio	321
Monroe (4th Street), Michigan	319
Erwin, North Carolina	312
Cleveland (South), Tennessee	311
Savannah (Derenne Avenue), Georgia	309
Chattanooga (East), Tennessee	302
Mobile (Crichton), Alabama	301

### 200-299

Alabama City, Alabama	295
Detroit (Tabernacle), Michigan	292
Milford, Delaware	291
East Lumberton, North Carolina	287
Dillon, South Carolina	287
West Gastonia, North Carolina	284
Dayton (Oakridge Drive), Ohio	282
Phoenix (44th Street), Arizona	281
Cleveland (Brookside), Ohio	279
Anderson (Osborne), South Carolina	274
Rock Hill (Cedar Street), South Carolina	272
Austin, Indiana	271
Fort Mill, South Carolina	270
Sumiton, Alabama	266
Orlando (Orange Avenue), Florida	265
Whitwell, Tennessee	264
Daisy, Tennessee	261
Alexandria, Virginia	258
Rome (North), Georgia	256
West Indianapolis, Indiana	252
New York (3rd Ave.), New York	250
Wilson, North Carolina	250
Radford, Virginia	248
Pulaski, Virginia	245
Salisbury, Maryland	243
South Lebanon, Ohio	240
Winchester, Kentucky	237
Parkersburg, West Virginia	237

Johnson City, Tennessee	236
South Rocky Mount, North Carolina	235
Columbia (Elmwood), South Carolina	234
Nashville (Meridian Street), Tennessee	234
Tampa (Sulphur Springs), Florida	232
Greenville (Woodside), South Carolina	232
Dalton, Georgia	228
Greer, South Carolina	228
Lawton, Oklahoma	225
Princeton, West Virginia	225
Atlanta (Riverside), Georgia	224
Melbourne, Florida	223
Jesup, Georgia	223
Brooklyn, Maryland	223
Easton, Maryland	223
York, South Carolina	223
Baldwin Park, California	221
Knoxville, (Central), Tennessee	221
Lenoir, North Carolina	218
Birmingham (South Park), Alabama	217
Langley, South Carolina	217
Macon (Napier), Georgia	215
Lexington, North Carolina	214
Springfield, Ohio	214
Washington, D. C.	213
Lakeland (West), Florida	211
Louisville (Highland Park), Kentucky	211
East Laurinburg, North Carolina	211
Huntsville (Governors Drive), Alabama	208
Fort Myers, Florida	208
Lawrenceville, Georgia	208
Saddle Tree, North Carolina	208
Wyandotte, Michigan	207
Pontiac, Michigan	206
Birmingham (Pike Avenue), Alabama	205
Akron (East Market), Ohio	205
Lancaster, Ohio	205
Greenwood (Durst Avenue), South Carolina	204
St. Louis (Gravols), Missouri	203
Brunswick, (Norwich Street), Georgia	202
Cramerton, North Carolina	202
Plant City, Florida	201
Columbus (Freibis), Ohio	200

### 125-199

Waycross (Brunel Street), Georgia	199
Jackson (Bailey), Mississippi	199
Claysburg, Pennsylvania	197
Fresno (Temple), California	196
Perry, Florida	196
Augusta (Crawford Avenue), Georgia	196
Fayetteville, North Carolina	196
Garden City, Florida	195
Somerset, Kentucky	195
Chester, South Carolina	195
Greenville (Park Place), South Carolina	195
Anniston, Alabama	193
Charlotte (Parkwood), North Carolina	193
Rifle Range, Florida	191
Douglas, Georgia	191
Marion, South Carolina	190
Logan, West Virginia	190
Lakedale, North Carolina	188
Fresno (H/M), California	185
Valdosta, Georgia	185
Lexington (7th Street), Kentucky	185
East Belmont, North Carolina	185

Gastonia (Ranlo), North Carolina	185
Dayton, Tennessee	185
Sevierville (Park Road), Tennessee	185
Rossville, Georgia	184
Mobile (Krafton), Alabama	183
Chattanooga (Fourth Avenue), Tennessee	183
Middletown (Oxford), Ohio	182
Greenville, Mississippi	180
Williamsburg, Pennsylvania	180
McMinnville, Tennessee	180
Republic, Alabama	179
Mercersburg, Pennsylvania	179
Newark, Ohio	178
East Burlington, North Carolina	177
Springfield, North Carolina	177
Belton, South Carolina	177
Gaffney, South Carolina	177
Pelzer, South Carolina	177
Baton Rouge, Louisiana	176
Hope Mills, North Carolina	176
Birmingham (North), Alabama	175
Cincinnati (Hatmaker), Ohio	175
Seneca, South Carolina	174
West Danville, Virginia	174
Huntington, West Virginia	174
Franklin, Ohio	173
Lake City, South Carolina	173
Walhalla (I), South Carolina	173
Chicago (Bridgeview), Illinois	172
Greenville, North Carolina	171
Roanoke Rapids, North Carolina	171
Thomasville, North Carolina	171
McColl, South Carolina	171
Pasco, Washington	171
Paris, Texas	170
Sanford, Florida	169
Alma, Georgia	169
Chicago (Roseland), Illinois	169
Lebanon, Pennsylvania	169
Norfolk, Virginia	168
Georgetown, South Carolina	167
Carson Springs, Tennessee	167
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Occupancy \_\_\_\_\_ Occupancy \_\_\_\_\_

Construction \_\_\_\_\_ Construction \_\_\_\_\_

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LIGHTED

# Pathway

MAY, 1964



# Little Girls

God made the little boys for fun, for rough and tumble times of play;  
 He made their little legs to run and race and scamper through the day.  
 He made them strong for climbing trees, he suited them for horns and drums,  
 And filled them full of revelries so they could be their father's chums.  
 But then He saw that gentle ways must also travel from above.  
 And so, through all our troubled days He sent us little girls to love.  
 He knew that earth would never do, unless a bit of heaven it had.  
 Men needed eyes divinely blue to toil by day and still be glad.  
 A world where only men and boys made merry would in time grow stale,  
 And so He shared His heavenly joys that faith in Him should never fail.  
 He sent us down a thousand charms, He decked our ways with golden curls  
 And laughing eyes and dimpled arms. He let us have His little girls.  
 They are the tenderest of His flowers, the little angels of His flock,  
 And we may keep and call them ours, until God's messenger shall knock.  
 They bring to us the gentleness and beauty that we sorely need;  
 They soothe us with each fond caress and strengthen us for every deed.  
 And happy should that mortal be whom God has trusted, through the years,  
 To guard a little girl and see that she is kept from pain and tears.

—Edgar A. Guest

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# LIGHTED Pathway

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

May, 1964

Vol. 35 No. 5

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## An Editorial

**T**HE BIBLE FAITHFULLY records the lives of mothers as they were lived. That Book, then, graphically depicts godly women as well as the godless; it unveils the holiness and consecration of Mary, mother of Jesus, while it also unfalteringly relates the debauchery of Jezebel, mother of Ahaziah. Godless Jezebel's influence upon her son is related in 1 Kings: "And he (Ahaziah) did evil in the sight of the Lord, and walked in the way . . . of his mother . . ." (1 Kings 22:52). A boy has a poor chance of knowing God when his mother tramples God under foot.

The difference between a good mother and an evil one is sharply contrasted in the accounts of Hannah, mother of Samuel, and Athaliah, mother of Ahaziah (note the same spelling as the son of Jezebel). When Grandma (!) Athaliah learned that Jehu had slain her son, King Ahaziah, she wanted to rule the land. Therefore, she slew all of her grandchildren (except Joash) so she could be queen (2 Kings 11:1, 2). Greed for power and prestige had so consumed Athaliah that nothing would stop her from attaining her goal. She even murdered loved ones to get her desires.

Not so with Hannah. Note the contrasting concern for her son given in the quaint language of this verse: "His mother made him a little coat and brought it to him from year to year" (1 Samuel 2:19). What love and compassion is reflected in that verse! What a stirring picture of an apparently poor mother sacrificing her time and means to make a little coat each year for her little boy who was serving the high priest at the temple. Those coats, long since crumbled into dust, were symbols of a mother's love and care for her child. When Samuel had grown into manhood he must have had fond memories of his attentive, loving mother who faithfully dedicated him to the Lord and who brought a pretty new coat to him each year.

On Mother's Day (May 10) this year we have fond memories of our mothers. Not many of us had an Athaliah for a mother, most of us had a Hannah. On this day of precious recollections we review these fragrant memories and bless the Lord for our mothers. None were ever more interested in us, more devoted to us than they. Little wonder that when a member of old Park Avenue Methodist Church, Philadelphia, began a drive to set aside a day annually to honor the mothers of our land, she soon succeeded. That woman, Miss Anna Jarvis, began the movement in 1908 by inviting a little company to join her in a service of memory and appreciation on the first anniversary of her mother's death. Later, by a formal act, Congress set aside a day for America to pay special tribute to its mothers.

There are still evil mothers like Athaliah of old. There are unnatural mothers who sell their children

# HANNAH OR ATHALIAH?

into sin. There are debauched, rum-soaked, cigarette-scented mothers whose motherhood is the exposure of their shame. These are not the ones to whom we pay tribute. On Mother's Day we pay homage to mothers dedicated to their families and to their God, to the Hannahs who present their children to God and then endeavor to guide them as the children learn of their Maker.

Just as Hannah dedicated Samuel before his birth, so mothers today should surrender their children to God to be used in whatever capacity He may deem. When young Matthew Simpson tremblingly broke the news to his widowed mother that he felt called to preach, which would necessitate his leaving home, she exclaimed with tears of joy: "Oh, my son, I have prayed for this hour every day since you were born. At that time, we dedicated you to the Christian ministry." Thank God for motherhood ●

*Clyne W. Burton*

# Mothering Day

BY ENOLA CHAMBERLIN



**P**EOPLE ALL OVER the country will be paying tribute to Mother on this second Sunday in May. The sermons in the churches will be on Mothers and motherhood. Children will give cards and gifts to Mother and Grandmother. Husbands will honor the women who have mothered their children. Those with living mothers will wear a pink carnation; those whose mothers have passed on will wear a white one.

The wearing of this bloom on Mother's Day was begun because carnations were the favorite flower of Mrs. Grenville Jarvis, the inspirer of Mother's Day and the mother of Anna Jarvis who started the observance of it. This has all come about within our present century.

But did you know that Mother's Day was celebrated along the west coast of England over one hundred years before our own day was instituted? However, since the honoring of it had ceased and its observance never was widespread, it is doubtful that Mrs. Gren-

ville Jarvis or her daughter ever heard of the English custom.

This day, Mothering Sunday as it was called, was the fourth Sunday in Lent. Grown children away from home, no less than the smaller ones at home, made plans to be with their parents on this day. They came whenever possible, and brought gifts for their mothers as we do now. The family always attended church in a group, crowding in with much merriment and much happiness in being together again. After the services, everyone sat down to a dinner at which a dish called *frumenty*, a special dish for holidays, was served, along with other goodies of the time and place.

And so the day went by. Then in the evening came the climax of the event. A huge cake "coated with white and embellished with pink," called the "Mothering Cake" was brought out. With great ceremony it was cut and eaten, and Mothering Sunday was over for another year ●



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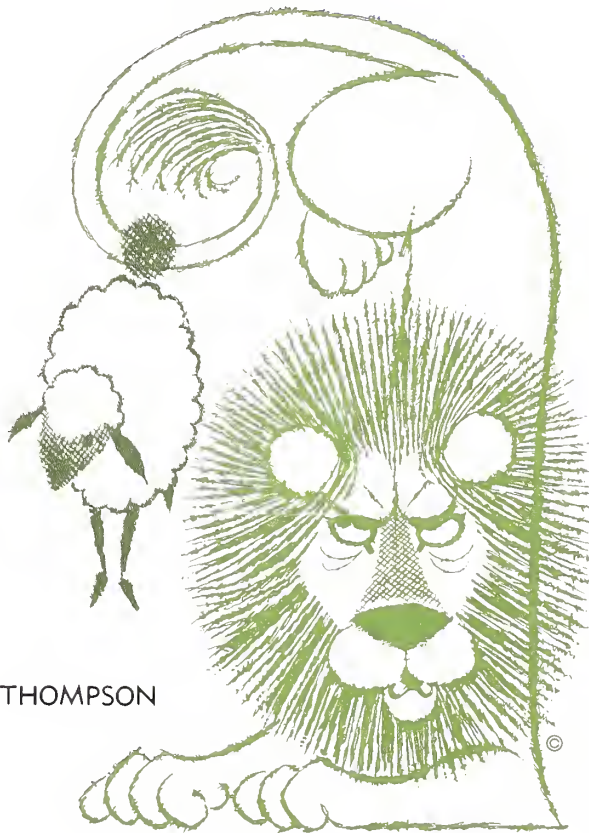
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# Shun Sin!



BY NORMAND J. THOMPSON



**D**URING THE Great Plague that swept London in the 17th Century, men quickly learned that it paid to take precautions. They refused to enter homes invaded by the dreadful disease. In the streets, they avoided strangers, and they walked carefully down the middle of streets in order to avoid contact with houses in which the dead and dying lay.

The noted novelist Daniel Defoe shut himself indoors for two weeks. Then the writer of *Robinson Crusoe* strode through the empty, silent streets to mail a letter. At the post office, he found two men discussing a fat leather purse that lay in the cobblestoned yard.

Observing that one of these men was a postal clerk, Defoe inquired, "How long has the purse lain there?"

"An hour or more," replied the clerk.

"Remarkable!"

Yes, indeed! No stray purse ever lay in London's streets more than a minute without a dozen fists fighting over it! But everybody shunned this purse. They were afraid to meddle with it, afraid of dying from the plague.

"I will take it up," said the clerk. "If its owner claims it, I will gladly give it to him."

So saying, he stepped inside the post office and returned with a pail

of water. He set the pail by the purse and then fetched gunpowder, which he sprinkled on the purse and along the cobblestones for some six feet. Again he entered the office and brought out a pair of red-hot tongs to ignite the explosive. Soon the burning powder was thoroughly scorching the purse. Not content with all these precautions, the clerk picked up the purse with his fiery tongs and held it until the fire burned through the leather. Then he shook the money, thirteen shillings and some groats and brass farthings, into his pail of water and carried it into the post office.

Today, a great plague of another sort is bringing sorrow, suffering, and death. This plague is sin.

Sin is terribly contagious. If one stays among blasphemers, he will soon be one. If he lives with liars, he will soon be a liar. If he consorts with crooks and criminals, he will soon be as bad as they. If he is yoked with an unbeliever, he will quickly lose his faith.

This is why the Bible tells us to shun sin. "Abstain from all appearance of evil," Paul orders (1 Thessalonians 5:22).

What does this mean? It means we must not only turn away from sin, but also from people, places, and practices that are questionable. If you are not sure it is right to go with a certain person, or to a certain place, or do a certain thing, take no chances! If a book is in bad taste, do not read it! If tempted to lie or cheat, resist manfully. Shun sin!


Kenneth did not know that his friends, Jake and Tom, were stealing things. One evening they led him down a dark alley and dared him to break into a service station and steal tires.

"No!" Kenneth said. They called him yellow, spat at him, threatened to beat him into jelly. Still he said, "No!"

Later, Kenneth was very glad he had said, "No!" Jake and Tom were arrested while stealing the tires and were put in jail. It pays to shun sin.



# YOU ASK ME WHY I DON'T SMOKE?



BY WILLIAM J. KRUTZA

**N**OW THAT SCIENTISTS and doctors have joined the non-smokers' bandwagon, I find it quite easy to say why I don't smoke. These anti-smoking specialists have added lightning to the already thunderous Christian argument for not smoking.

Before this I could turn to my Bible and read, "I beseech ye therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1). To me this means the best body I can maintain—and smoking hinders my body.

Paul asks Christians the question, "What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" (1 Corinthians 6:19). Who would desecrate a temple with smoke? Who would misuse the dwelling place of a holy God by displaying a bad habit? You see, I've already dedicated this body to His service. I don't want to misuse it in any way.

Now come my scientific allies to back up my Christian convictions with a few statistics. Doctors know that cigarette smoking causes lung cancer. Lung cancer is fatal ninety-five percent of the time. In 1961 over 36,000 died of the disease. In 1962 almost 45,000 new cases were reported with almost 39,000 deaths. At this rate more than one million of my teen-age

friends will die of lung cancer before they reach the age of seventy. Ten times as many smokers as non-smokers die of lung cancer. A two-pack-a-day smoker faces twenty-five to one odds.

Among nonsmokers, only 12.8 per 100,000 get lung cancer. Among heavy smokers, 264.2 per 100,000 are victims.

The smoker research men also say that smoking affects the heart. Smokers have a better chance of getting coronary heart diseases. Heart disease deaths are about twice as frequent among cigarette smokers as among nonsmokers. Smoking also increases a person's chances of getting ulcers. And again the chances of a smoker dying are increased.

Now that you have asked me, I think you can see why I don't smoke. It isn't because I don't believe in having fun, but playing with cancer, heart trouble or ulcers doesn't sound like fun to me. I had much rather play football or take a long swim. In fact, since I don't smoke, I won't lose my wind as fast, so I can play harder and swim farther.

Scientists and doctors are right where they should be on this smoking issue—backing up with statistics what Christians have proclaimed by faith all their lives.

Since you asked me why I don't smoke, I'm glad to tell you that abstaining is the only thing a Christian can do.

BY CATHARINE BRANDT



# Book of the Living

IF ALL THE big thick books in the public library pored over by people, perhaps none other includes so many prominent names as *Who's Who in America*. Published every two years, this book lists the names and short biographies of hundreds of men and women.

How do all these names get in *Who's Who*? No amount of money can buy a place for a man's name in *Who's Who*. An ordinary man will find his name missing. Instead, the compilers of the book are looking for the great, the famous, the gifted person.

To be listed in *Who's Who* a man or woman must have accomplished something noteworthy in such fields as art, literature, education, science, business or religion. Some officials, such as members of Congress, federal judges, and high-ranking armed service personnel, are automatically included.

God has a *Who's Who* book, too.

We find it mentioned in Revelation 20:12, where we are told that only those can enter the City of God "who are written in the Lamb's book of Life." The Lord Jesus refers to this book in Luke 10:20, when He says, "... rejoice, because your names are written in heaven."

What is God's *Who's Who* book like? It helps to remember that in Old Testament days all free cities had a roll book. In it were written the names of all living citizens. When a man died, however, his name was erased or blotted out of the book.

So when we find Paul in the New Testament talking of those whose citizenship is in Heaven (Philippians 3:20, marginal note) and those whose names are in the book of life (Philippians 4:3), we understand he is using the Old Testament roll book as a type or symbol of God's Book.

How do names become listed in

God's book of the living? Can any one have his name listed? Must a man or woman achieve something outstanding in this world? Must he be famous or wealthy or talented? On the contrary, some great and famous men may never have their names listed in God's book, while some humble men, with little of this world's goods, may be listed.

Why is this? God's *Who's Who* book is a special book for believers. The New English Bible translation of Rev. 20:12 puts it this way: "the roll of the living." In God's book of the living names are listed, not because of anything great these persons have done nor because of any high position they hold. They are listed because, as believers, they are trusting in the finished work of the Lamb of God, slain on the cross, and in the work He is now performing in their hearts and lives.

God's *Who's Who* book differs from *Who's Who in America* in other respects, too. No one is ever automatically included because of his position or because he was born into a Christian home with Christian parents.

God's book differs from the ancient roll book of Old Testament days, too. No one is listed in God's book just because he happens to live in a certain place. In the old roll book physical death meant blotting out of a name. For the Christian who is trusting, not in his own works, but in the works of Christ, Revelation 3:5 takes on new meaning. "I will not blot out his name out of the book of life." If anyone has the life that Christ gives, physical death will not erase his name from God's book.

How does anyone get his name in God's book? Not by anything he does, not by paying any amount of money, nor by achieving a high position. The humblest man or woman, boy or girl may have his name written in God's book this very minute by believing in Jesus Christ and His act of dying in our behalf. ●





The West Coast Bible College, Fresno, California, was host to the Western Witnessing Conference, March 19-21. From the opening song of the first service to the closing benediction, the approval of the Holy Spirit seemed to be upon the West Coast Bible College campus. With great enthusiasm, students, faculty, and conference delegates attended the daily lectures, then

The conversion of a ten-year-old boy, invited to one of the child evangelism classes by a delegate of the San Jose Church, stands out as one of the greatest in my mind. When the invitation for salvation was given, this child was one of the first to raise his hand and ask for prayer.

After the child had given his heart to the Lord, he told the

## Western Witnessing Conference

BY PEGGY HUMPHREY

participated every afternoon in actually winning the lost to the Lord Jesus Christ.

Many received a greater burden for the lost in the street evangelism. During one street service, a former minister, then in a drunken state, sincerely admonished the young witnesses never to lose contact with God nor to forsake their dedication which had driven them that afternoon to take the gospel to a troubled area of Fresno. Students and conference delegates were blessed as they saw souls won to Calvary by door-to-door witnessing, in homes for the aged, and church-in-the-home services.

Each afternoon after students and conference delegates had rounded up boys and girls for open-air child evangelism classes, they saw many of the children accept Christ. Several new witnesses wept as they realized that the gospel is so great, yet so simple, that even a child can understand it and be saved.

workers that his mother and father were backslidden Pentecostals who did not attend church anywhere. The newly converted child said, "I'm going to go home and tell my mother and daddy about Jesus." The backslidden mother was deeply touched as she realized that her own child had found the Lord.

Another remarkable conversion took place when a group of witnesses called upon an elderly lady. This woman soon told the workers that she knew Christ as her Saviour and really appreciated their coming. During the visit a plumber called upon the lady, heard the testimony of the witnesses, and was won to Christ.

As Lee College representatives to the conference, we were thrilled as we watched West Coast Bible College students and Western Witnessing Conference delegates lead one hundred and fourteen souls to Christ. Thousands, perhaps, will be won to the kingdom of God because of this conference ●



STATE OVERSEER, YOUTH DIRECTOR, AND BIBLE COLLEGE SUPERINTENDENT



THE DELEGATES REGISTER OUTSIDE



THEY MINISTER TO THE AGED



MANUEL BONILLA SANG FOR THE CONFERENCE



CHILDREN ARE BROUGHT TO CHRIST

BY KATHERINE BEVIS

# Month of May



**T**HE MONTH OF May is one of the young months of our calendar. Being the last daughter of spring, she brings to us lovely blossoms, and her going ends the youth of the year.

Three important days occur during this delightful month. As May tiptoes in with her fresh beauty, we celebrate May Day, the festival of youth. Then as she slips away to join the seasons, we observe Memorial Day, the pilgrimage of loss and grief. In between these two important days, on the second Sunday of the month we observe a day which means much to all of us—Mother's Day

Of earthly things that the majority of people hold sacred and which play most tenderly on heart strings, HOME and MOTHER are at the head of the list. Since it takes a mother to make a real home, it is most fitting that a day be set aside when honor and respect is paid to our mothers.

MOTHERS shape the future of our world! Above all human artists, they are the most blessed, for their work is wrought in love and with the human soul. How carefully they must handle their tools, for more than clay is marred when the hand of love slips and the eye of concern wavers.

It is the privilege of a mother to cherish and care for a young human life, to guide it to adulthood, to channel its ideals and abilities to the enrichment of its life and the betterment of the world; for our young are the hope of our troubled times. We need their clear young vision, their strong young shoulders.

More than a half century ago, a young woman who had lost her dear mother just a year before, invited a friend to visit her. ANNA JARVIS was this young woman, and her home was in Philadelphia. It was on Sunday, May 9, 1907, as she sat with this friend that she told of her desire to dedicate a day to all mothers, a day in which our living mothers would be honored and our mothers who had passed on would be remembered by tribute paid to their memory.

Before another anniversary came, Anna had interested many individuals and organizations in the observance of the second Sunday in May as MOTHER'S DAY. As a result of her untiring efforts, Philadelphia observed Mother's Day on May 10, 1908, and the friends whom Miss Jarvis invited on the second anniversary of her beloved mother's death sparked the idea which later swept the country.

To make MOTHER'S DAY a national observance did not require the seventeen years that it took Sarah Hale in her crusade to do the same for Thanksgiving Day. However, it did require seven years of campaigning. In these seven years, thousands of letters were written to church leaders, business executives, governors, and other influential men in all walks of life. In fact, before many months had passed, Anna Jarvis, who lived with her blind sister, Elsinore, in their modest red brick house, was so crowded with correspondence that she was forced to buy the house next door for storage purposes.

It was in May, 1913, that Anna Jarvis saw the fruit of her labors; Pennsylvania made MOTHER'S DAY a state holiday.

This same year, on May 10, a resolution was passed by the United States Senate and House of Representatives to make the second Sunday in May a national holiday, dedicated to the memory of the BEST MOTHER in the world—YOUR OWN MOTHER! ●



# They Sing for Christ's Glory

**B**LEND THREE beautiful voices, a consecrated spirit, the desire to reach others for Christ, a song that speaks a message to the heart—the result is the Ken Apple Trio, who express gospel singing in its fullest meaning. Ken Apple and his wife, Ernestine, are the originators of the trio. Ken is the director who plans the schedule and activities. Ken arranges the music, plays the piano and sings tenor. Ernestine contributes a warm personality and lovely alto voice.

Last year while in Tulsa, Oklahoma, Mrs. Apple was stricken with a stroke, leaving her left side in a ninety percent paralyzed condition. Some readers will remember when this was brought before your local churches as an urgent prayer request. God has honored faith and answered the prayers of His children. Ernestine is now ninety percent restored, for which she gives God the glory. Thanks to you, her faithful friends, who have prayed and are believing with her. Each member of the trio has claimed complete healing for her and this has been confirmed by the Holy Ghost. Praise God! She is happy to be back in the work that God has called her to do.

Lois Keil, the third member of the group and a former Lee College student, has a full rich voice and sings the lead. She also does some of the piano accompaniment. Each member of the group has a moving testimony of God's saving grace and power. Filled with the Spirit, they sing under the anointing of the Holy Ghost.

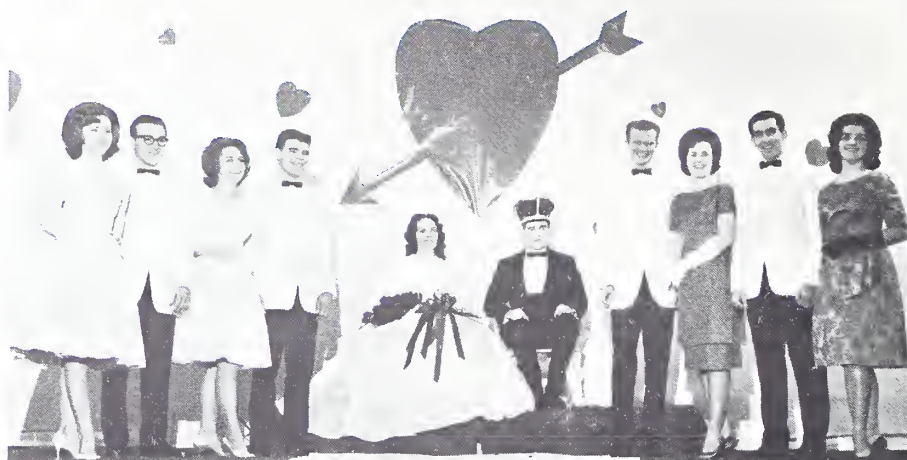
This trio has blessed congregations throughout America. They have been featured in such places as Convention Hall, Tulsa, Oklahoma; Masonic Temple, Detroit, Michigan; and many other auditoriums in



various cities. The group has sung for the Crusade for Christ revival sponsored by the Nazarene and Wesleyan Methodist churches, and at Youth for Christ rallies throughout the country. They served as regular musicians for the Cumberland Presbyterian Church before joining the Church of God. For three years they were employed by the Church of God Tabernacle, Detroit, Michigan, and have sung at the biennial General Assembly of their denomination the last three sessions. This group is on the move continually, traveling throughout the states and Canada, giving out the good news of the gospel in song. Making their home in Cleveland, Tennessee, the Ken Apple Trio is devoting their full time to this singing ministry, either in local churches or evangelistic meetings. Their activities include one-night musicals with an evangelistic emphasis, supporting revivals with songs and testimonies, and evangelistic productions. Some pastors are preaching in their local church revivals and engaging the Ken Apple Trio for special attraction to the outsider.

In all of these endeavors, the trio depends upon the Lord to use their singing and testimonies to touch the hearts of the congregation, to bring the lost to Christ, and to encourage and bless those who need His touch. With an evangelistic spirit expressed in a deep burden for the salvation of the lost this group sings the messages that touch the heart. ●

Bible College  
and  
Junior College  
Superlatives



# Lee Selects Superlatives

BY DOUGLAS LEROY

Lee College elevated two campus favorites to high honorary positions in colorful festivities February 13. Chosen as Mr. and Miss Lee College by vote of the student body were Wanda Blackaby of Imminence, Kentucky, and John Lombard of Dora, Alabama. They reigned over the coronation under a huge red heart, typical of the theme for the night, "Heart of My Heart."

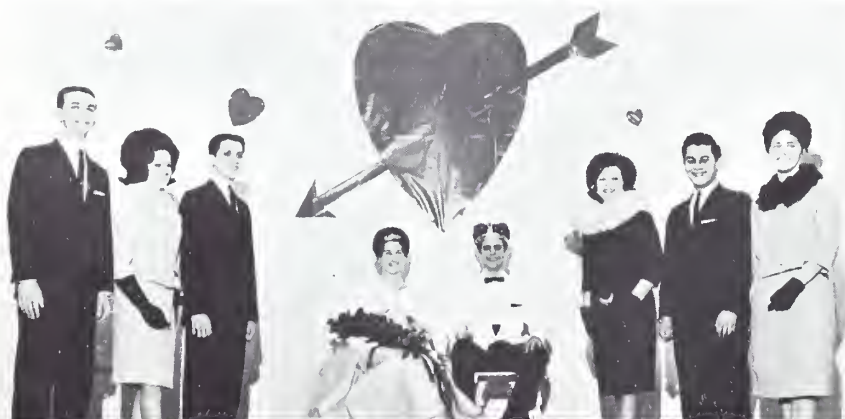
Miss Blackaby is secretary of the Pioneers for Christ, a campus religious club. Mr. Lombard is president of the Bible College Senior Class, president of the Pioneers for Christ, president of Pi Delta Omicron (Bible College honorary society), and chaplain of Upsilon Xi.

Eight personalities—four boys and four girls—were also honored for their outstanding scholarship and campus leadership. The girls are Rose Mary Fauber of Tennessee, Glenda Griffin of South Carolina, Helen Hudson of Michigan, and Carolyn Lytle of Ohio. Boys who were recognized are Junus Fulbright of North Carolina, Mansell Gerstman of Florida, Freddie

Killman of North Carolina, and Dennis McGuire of Tennessee.

High school superlatives were chosen at the annual classic. Selected as Mr. and Miss Lee Academy were Linda Rose of Middletown, Ohio, and Richard Bowen of Winston-Salem, North Carolina. Miss Rose is a member of the Beta Club, an honorary society. Mr. Bowen is president of the Academy Senior Class, Academy editor of the *Vindagua*, and a member of the Student Government Evangelism Committee.

Thomas Ticaquen of Virginia and Suzanne Vance of Oklahoma were chosen Most Likely to Succeed. The title of Best Personality was given to Charles Tilley of Tennessee and Erma Blevins of Kentucky. Chosen as Most Athletic were Ray Hughes, Jr. of Tennessee and Barbara Owens of Kentucky. The program was held in the school auditorium and directed by Douglas LeRoy and it was sponsored by Professors Lois Beach, Mary McCall, and Elmer Odom.



## High School Superlatives



# STUDENTS WORK for CHRIST



Danna Smith  
California



Anne Bulat  
Idaho

THESE NBC STUDENTS DID SUMMER MISSIONARY WORK  
IN THE BAHAMAS.

## National Sunday School and Youth Department

As summer vacation again draws near, college men and women are preparing to launch into life careers, work at summer jobs, or perhaps do summer study. Whatever their plans, Church of God youths have been taught that they have one main responsibility in life: *a responsibility to bring the message of the gospel of Jesus Christ to the largest number of people in the shortest possible time in the most effective way.*

Convinced that the Church offers both opportunity and guidance for effective Christian service, collegians continue to invest their time and talent in vacation Bible schools, youth camps, summer missionary work, Pioneers for Christ projects, youth clubs, Sunday School, YPE and family training, music, recreation, revival endeavors, servicemen's work, new-field evangelism, and other Church-related activities.

In preparation for summer Church work, a student should contact the minister under whom he wishes to work. Let the minister—your pastor, minister of Christian education, state overseer, state Sunday School and youth director—know what you wish to do for the Lord. He will appreciate the inquiry and should be ready to do his part in helping you work for Christ.

—Norman D. Jones

## Northwest Bible College

Summer missionary work sounds like an ideal experience to many students who are training in Bible College and who may or may not have a definite call for missions.

Two junior college students, Anne Bulat of Idaho and Donna Smith of California and one former student, Diana Wolverson of Michigan, decided to see for themselves last summer (1963). They launched out toward Green Turtle Cay, Abaco Island, Bahamas.

The girls, being used to a northern climate, found this southern island a warm spot indeed. They spent seven weeks in church pastoral work, conducting vacation Bible schools and giving accordion lessons among the white Bahamians. They were provided with the upstairs of the church as an apartment while the food was brought in by people of the island and also sent from the churches of Nassau, capital of the Bahamas.

Anne and Donna are back in school at Northwest Bible College and each day remember something new to report about their experiences. NBC is pleased to have students so dedicated to the cause of Christ.

—Elaine Price, Instructor

# Campus Call



Edited by Norman D. Jones

NICKY BROWN stared incredulously at the little white cards. Five of them lay on the superintendent's desk now, five errors against him. Only one more error and he would flunk his test!

Nicky's heart hammered as he watched big Elton Thurlow, the bald-headed superintendent of mails, examine the address cards that he was drawing from their pigeonholes. With a sick feeling, Nicky recalled the superintendent's warning him that the carriers were

complaining about his mis-throwing too many letters as he distributed the incoming mail. So the superintendent had set this date to test Nicky's knowledge of the city delivery scheme.

"Chestnut Terrace?" The superintendent was reading a card in his hand. In a frighteningly polite voice, he said, "Sorry. You stuck it in City 14's pigeonhole. That's wrong!"

Everything seemed wrong, Nicky reflected bitterly. Grace, that old

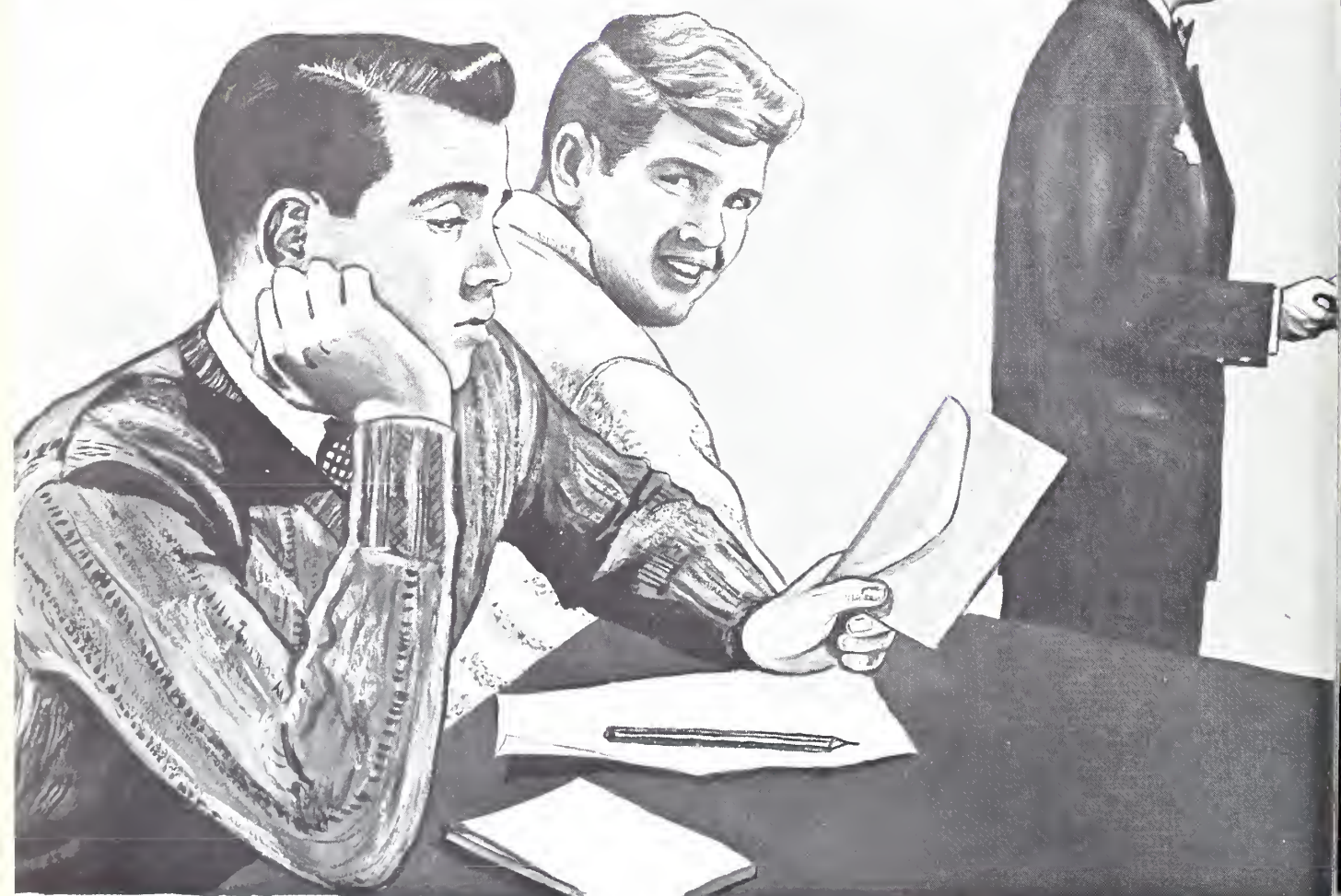
dime store salesgirl, had told him to pray and God would help him. She had been wrong! God didn't help him! Now he'd failed his test!

Dazedly he watched the superintendent check the rest of the test cards. What a fool he had been to listen to Grace's nutty notions about religion! Now, instead of gaining promotion to a career appointment, he would be fired! With a trembling hand he mopped the moisture from his brow.

Elton looked up, his eyes steel-gray under shaggy brows. "How

## Help Yourself

BY N. J. THOMPSON





long have you been with the postal service, Nicky?"

"Almost six months, sir." Nicky knew what the superintendent meant, that six months gave him ample time to learn the city delivery scheme.

"God loves to help people, especially new Christians like you, Nicky," Grace had said. "Try Him! Pray! Have faith that He *will* help you."

With Grace so sure God would help him, Nicky saw no point in spending his evenings studying the mail scheme. He left his problem with God, and took Grace riding on his brand-new motorcycle.

Now he heard the superintendent's deadly quiet voice saying, "You have eleven mis-thrown cards. Five is all you're allowed."

The superintendent hurried away. Nicky shuffled over to the paper distribution case. Lanky Bob Ewing looked up from sorting magazines to snort, "Why didn't you practice at home for your test?"

Nicky hung his head. No use trying to explain about Grace's crazy ideas.

Presently big Elton strode up. He opened his mouth, then, frowning, scratched his baldhead as if perplexed, and handed Nicky an official brown envelope.

Ewing nudged him. "Read it and weep! He's probably fired you."

Nicky read: "Due to your failure to attain a passing grade on your examination on the city scheme, your attention is hereby called to the effects of further failure. This letter of warning is authorized in Section 333.564 of the Postal Manual, which is available for your reference."

The letter was signed *Elton Thurlow, Superintendent of Mails*. The paper shook in Nicky's hand.

He was still shaky at lunch time, when he slipped into the dime store. Grace, in her blue uniform that matched her eyes, was a vision of blond loveliness that almost made him forget the disaster her nutty ideas had brought him.

"Oh, Nicky, what's wrong?" she

cried breathlessly. "You look so—beaten."

He blurted out the dismal story of his failure.

"I can't understand that, Nicky." Grace's big blue eyes were troubled. "God promises to help all who call upon Him. You're quite sure you prayed?"

"Sure I'm sure! I might have known this religion business wouldn't work for me," Nicky said in disgust. "Now the post office will kick me out!"

"Oh, they can't!"

"Can't they? You watch! I'm just a substitute clerk, working by the hour when needed." Nicky whirled at a voice to confront a broad-shouldered fellow about his own age, wearing a yachtman's cap over one ear. He didn't like the jaunty way the fellow was smiling at Grace. He said, "Hi, Marshall."

"Hello, Marshall." Grace was beaming, starry-eyed, at Marshall Todd as though he were the Prince of Wales.

"Just ran in to tell you everything's set," Marshall explained. "We'll leave tonight, as soon as you get off work. Dad and Mother and Heather are all excited about your coming."

"I'm excited too, Marshall." Grace turned to Nicky. "Marshall has invited me to his family's cabin at Pinecrest Lake for the weekend. Isn't that wonderful?"

Nicky gulped, "Yeah. Sure."

"It'll be fun," Marshall assured Grace. "Water skiing, boating, swimming—you name it. There's even a worship service under the pines Sunday morning. You'll enjoy that, too." He spoke to Nicky, "How is your new motorcycle?"

"Fine," Nicky grunted. He felt sick. How could he keep up payments on his lovely black and red Starfly if the post office fired him? How could he buy groceries and pay the rent for his widowed mother?

He moved aside to let a stout lady examine some potted plants on the counter. As Grace waited on her customer, Nicky dodged out of the

store. *If I had a wealthy father like Marshall Todd*, he mused bitterly, *maybe Grace would beam at me like I was the Prince of Wales*. It was her fault that he had failed the test, he told himself gloomily as he shuffled back to the post office.

The afternoon dragged. The superintendent was cold and polite as a rattlesnake about to strike. Nicky expected every moment to be called into the postmaster's office and fired. He sighed with relief when it was time to ring off and go home.

"Aren't you going to eat, son?" his mother asked at the supper table.

Nicky mumbled something about not being hungry, and plodded upstairs to his room. He flung himself wearily across the bed. Today's scheme test held the key to his future. He'd lost the key, lost a lifetime job, security, his motorbike—and Grace.

He swung his feet to the floor, pulled out the superintendent's warning letter, and glared at it. Crushing it fiercely in his fist, he hurled it across the room. He reached into his clothes closet and drew out a wooden box like the case of a portable typewriter. Carrying the box downstairs, he opened it on the dining table, and pulled up a chair. The box held slots that matched the distribution case at the post office. As Nicky began poking address cards into the slots, he called himself a stupid jerk for not using this practice scheme case Superintendent Thurlow had kindly lent him weeks ago.

Three hours later, Nicky was still muttering and memorizing as he manipulated the scheme cards. The door chimes tinkled. He frowned impatiently, hearing his mother say, "Do come in! Nicky dear, we have company."

"Hello, Nicky!" came a familiar voice as he shoved back his chair. "I'm sorry you failed in that test this morning. Is there anything I can do?"

"Grace!" Nicky gasped. "No—it can't be *you*! You're supposed to

PLEASE TURN TO PAGE 21

A Story for Children



BY GRACE CASH

# The Quarter

**T**HE SUN SHONE brightly on the green wheat field and birds chirped in the maple trees. It was wonderful to be in the country on Sunday morning, Benny thought, as he hurried downstairs. He touched the quarter in his pocket to make certain it was still there.

"Granny, I'm ready for Sunday School," he called toward her bedroom.

Grandfather tiptoed from the kitchen. "Granny has a headache," he whispered. "I'll have to stay with her. Do you mind walking?"

"No, Sir," Benny answered. He did not mind walking, but he minded going alone. Yet he had promised Mother that he would go to Sunday School. Even so, he had not promised to go alone to a strange church.

Benny walked slowly, dreading to go into the church without Granny. He was late, so late that already the children were marching around a table at the front of the room. He sat down at the back, wondering why they were marching. The quarter in his pocket felt damp, like the sweat on Grandfather's face.

When the children sat down, Benny saw the collection plate on the table. The children had already given their money! Then the teacher explained that all the money received today would go to the mission field.

"Those who came in late may place their gifts in the box by the door as they leave," she said.

Benny clutched his quarter. It was a lot to give, all he had really, and now nobody would ever know he gave it. It would be swallowed up in the big box

at the door. He did not listen to the lesson. He was too busy, trying to make up his mind whether to part with his quarter. Then he decided.

After dismissal Benny dropped his quarter into the box. Then he started home, wondering why he gave away his money. Nobody would have known if he had given nothing at all. Nor did anyone know that he had given a quarter, he thought, as he ran down the little road toward Grandfather's house.

Before he reached the house he saw Grandfather in the wheat field. He ran across the furrows, careful not to step on the tender green wheat. The plants looked as though they had grown inches since yesterday.

"How's Granny?" Benny asked.

"She's better," Grandfather answered. "How was Sunday School?"

"It was all right," Benny said slowly. "Grandfather, did you notice that the wheat looks so much taller since yesterday?"

"It is taller and stronger," Grandfather answered. "Plants grow more at night than in the daytime. It seems as if the plants had rather do their growing when nobody is watching."

Benny repeated Grandfather's words over and over, until he understood. Now he knew that one should give out of a heart full of love for God and not because someone is looking. "I'll remember," he promised, but he did not tell Grandfather about the quarter. Some lessons were better learned all by one's self. ●



# *Don't Forget Mother*

What will you buy for your mother this year  
When her special day rolls around?  
Maybe your mommy is young and quite new  
And it's been very few years since you were just two,  
And Daddy will take you to the five and ten store  
Where counters are full of all gifts galore.  
You'll look and you'll see just what it must be;  
The prettiest thing in the store you decree.  
A little glass butter dish all golden and smooth  
With red cherries painted in the round little groove.  
And that will be for your mommy.

Or maybe a lady, a teen lady you are;  
You've known Mom over a dozen years so far.  
You've saved up your money, hidden deep in your drawer;  
You'll go with your girl friend to the department store.  
Mom needs many things. You've heard her exclaim,  
"My last pair of hose I just ruined."  
"A new frame for your picture," she also has said.  
And, oh, pretty slippers would be nice for your mom—  
But the clippers for her nails seem to fit your budget best,  
So you'll wrap them up pretty with ribbon all pressed,  
And that will be for your mom.

Or maybe you've grown up to womanhood now  
An really understand dear Mom's furrowed brow;  
And God may have given you kiddies by now, too—  
And you really appreciate what they do for you—  
A dozen red roses, yes, she would like those;  
A pretty new dress, she can use some new clothes.  
Ah! "I believe I'll delight her with a rare treat this year,  
Dining her out in the steakhouse that's near."  
And that's what you'll do for your mom.  
Whatever you do, be it large, be it small,  
Your gift wrapped in love looks to her—oh, so tall.

And even if it's only just giving a kiss,  
The love you put in it will bring her such bliss.  
Whatever you give, I hope it won't be  
The same kind of gift that will be given by me,  
For Mom can use only one thing—she lies 'neath the cold ground,  
And I can only lay flowers on her grass-covered mound.

—Violetta Gammon

BY MONA GAY

# MY MOTHER WAS A DOING CHRISTIAN



**I**N A WORLD where talk is plentiful, despite the fact that many times we hear the phrase talk is cheap, my godly mother saved her words and let her actions speak for themselves. My mother was a DOING Christian.

Mother did not wait for a catastrophe so that she might do her good deeds. She was always the first contributor to any worthy cause, and if no cause was forthcoming, Mother would get busy and find one.

Boxes of clothing were gathered for missionaries, for victims of any kind of disaster and for the struggling orphanage in our little town. Mother's love for helping the unfortunate went on for as long as she lived.

One of her last deeds, after she became unable to go scouring the neighborhood for a present need of the church or some needy individual or family, was to contact all of her nine children (now married) and arouse their interest once again in making contributions to one of her favorite needs, BOYSTOWN. My mother loved children, and she showered this love in many, many ways on other children, as well as on her own little brood.

Being the oldest of these nine children, I had the privilege of helping my precious mother whenever she helped a person in need, or as she packed boxes to send away. Many times I watched her pack into the boxes a colorful scarf or one of her pretty towels, saying, "Poor thing, she needs something to bolster her feelings," as she would refer to the missionary on some foreign field.

My precious mother had a way of looking past the externals and seeing the real need in a person's heart. Comfort and sympathy were always offered, but she did not stop there. Her mind would always be busy at work, trying to find a way to work out a solution to whatever dilemma she found; somehow she

would find the solution.

How Mother managed to do so much with so little was somewhat of a mystery to me. Since growing into adulthood and trying to live as my mother would have me live, I have been able to understand much of what she told me then. IT WAS GOD, for my mother would always have time to tell us about God and His Word. Many times she would tell me about how Jesus was able to feed the five thousand from a little boy's lunch basket because that little boy was willing to share it.

My mother did not just wait for the needy to come to her, but she brought joy to her neighbors many times by taking them a hot loaf of her homemade bread, a platter of her delicious fried chicken, or a batch of her old-fashioned cookies. All of these and much more, my mother shared with her many friends. She always maintained an open house, and there were few days in my childhood when an extra plate was not set at the table.

With all this activity, however, nothing my mother ever did equaled her love for her Saviour, and her love for her children. It was fun just to be around her, and she always had time to read God's Word to us, to pray with us, and to kiss away all our bruises.

My mother never complained; she was always gracious and hospitable. She had none of the modern conveniences as we know today, yet she found time for all the important things of life.

It was on a cool, crisp evening in December, 1962, that Mother went home to be with Jesus, her Lord whom she loved and served. She had fought a good fight; she had kept the faith; and she had finished her course here on earth. But, somehow, I feel that in her heavenly home she is still doing something for others, for my sweet Christian mother believed in living her religion. She was, indeed, a DOING CHRISTIAN! ●





# LIVE THIS MINUTE

BY ROY BERNARD JUSSELL

**H**IS TEEN-AGE FRIENDS had a special name for him: Speedy. This was because he didn't take time to really live in the present minute, but imagined that the things he'd be doing in the next minutes would be more satisfying. Yet, when he got to that next minute, it wasn't what he'd imagined it would be, so once again he projected his thoughts to the minutes ahead, for either pleasure or accomplishing things.

Are many teen-agers equally impatient with the present minute for living? Do their thoughts race to the minutes ahead, so that the pleasure of living *this* minute is overlooked? Our hurrying lad seemed to live in a suspended nowhere, in imaginations, or visions of future minutes.

But life is *now*, in this minute and hour; it has great values and is to be lived with interest and vigor, for *now* is all that you and I have. We do not have for certain the future minute nor hour, which any Christian teen-ager must know. Then why not live each present moment as usefully and pleasurably as is possible?

Why do some rush to future minutes, both in thought and action?

Because there's so much to be done," some say. "If

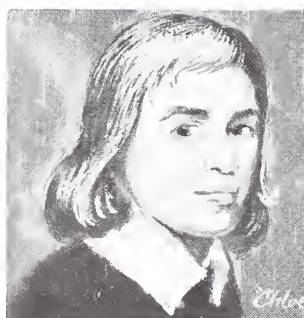
I didn't rush, I couldn't accomplish it all."

There are certain infrequent occasions when it is sound sense to hurry, for example, if a life hangs in the balance, but even that calls for calm, logical, *this minute* living. About us, the world speeds on; speed seems to be the essence, and we get caught in the sweep of it. Christians, who understand the folly of haste into the next minute, fall prey to it as if it were the last of life.

The English poet, Edward Carpenter, penned, "Do not hurry; have faith." Longfellow, the Christian American poet wrote, "... learn to labor and to wait."

Yes, learn to wait; live *this* minute of your life, usefully or enjoyably; for the future *is not*, while the present *is*. These present seconds are all that we have, excepting the memories of our past. Time! A minute is an ingredient of eternity in which our lessons of life are learned, minute by precious minute, not in a future minute.

Might it be that our Speedy, hurrying away from the present moment hopes to find adulthood sooner. But does not maturity come in natural progression of development; body, mind and spirit? Through living *this* minute to its fullest? So, why rush away from it? Let's live *now* ●



# MISSIONARY TO AMERICA

BY ESTHER MILLER PAYLER

**T**HE GOSSIPS IN Straffordshire, England, had something to talk about on August 20, 1745, when Francis Asbury was born. "Elizabeth Asbury says she had a vision that her son is going to be a great religious leader among the heathen."

"She declares she's going to read the Bible to him, sing hymns and pray over him daily," said another.

"When will she do her house-keeping?" asked the women shak-

ing their heads until their white caps slid out of place. "How will a baby know anything of such goings-on?"

"That's what comes of a woman being able to read!" added others.

Everybody determined they would watch and see, and they did. They found Elizabeth did as she said she was going to do day in and day out. As she rocked his crib, she sang hymns, prayed aloud and read from the Bible. As soon as Francis was able to understand, the neighbors had more gossip to keep their tongues wagging, for she was teaching the child to read. When he was six, the neighbors were awestricken. "Francis can read the Bible! Think of hearing those big words rolling off those little lips. He knows what it's about, too!"

Some people could not believe so they called to him, "Francis, read the Bible to us!" When the little fellow smiled and did so, their surprise knew no bounds. When Francis was sent to school, the other children were cruel to him, but he endured it uncomplainingly. A wealthy Christian neighbor saw what was going on and said, "Francis shall be a page in my house and get instruction with my children and help them with their lessons."

Francis was sure this good fortune was in answer to his prayer. Until he was thirteen and a half this went on. Francis prayed, sang hymns and read the Bible daily in addition to his page duties in the big household. He learned to make use of every minute. He grew into a wiry, strong lad, who always looked shining clean. Later Francis was apprenticed to a mechanic. He worked hard and did his best, assured that God would direct his life. He sang hymns to keep up his courage.

"Come with me to a Methodist meeting," invited his mother. The Methodist movement was stirring England in a religious revival then. Francis went and listened eagerly to the preachers. By the time he was fifteen, Francis was a local preacher. He wrote in his Journal,

"I experienced a marvelous display of the grace of God." He preached in all the time he could spare from earning a living.

He wrote, "At twenty-one I gave myself up to God and His work." He stopped his mechanical work and devoted himself to exhorting and preaching.

Asbury was "drawn to America." He wrote, "I laid before the Lord this matter, being unwilling to do my own will or to run before I was sent." He became a missionary to America, being sent by John Wesley, the founder of Methodism. As a missionary his ability to pray, sing hymns from memory and his knowledge of the Bible, was the secret of his power.

Elizabeth Asbury's vision of her son came true. He worked for God faithfully, being a missionary to the Indians. He traveled on horseback all through the American Colonies. When other missionaries went home during the Revolutionary War, Francis stayed and preached. He worked for more than thirty years, founding churches in countless places in the backwoods and cities.

He read the Bible, sang hymns and prayed as he rode. He also studied Hebrew and Greek in this way so that he could better understand the Scriptures. He never married.

Asbury founded the first American Sunday School in Hanover County, Virginia, and later started more than a hundred others. He organized the system of "circuit riders," who were preachers going from church to church, keeping religion alive on the expanding frontier. Asbury became the first Methodist Bishop in America.

In Washington, D.C., there is a huge statue of Asbury with Bible in hand, riding his horse. When it was dedicated, President Coolidge said: "A great lesson is taught us by his holy life. It is because of what Bishop Asbury preached and what other religious organizations through his ministry preached, that our country developed such freedom." ●



## 1963 DAKOTA YOUTH CAMP

**Editor's Note:** 1964 youth camp time will soon be here. The following glowing report will probably make you eager to either visit or attend a camp this summer.

From the smooth plains of the Sioux Indians and the irregular rock formations of the Badlands comes a report of the Dakota Youth Camp. The camp was held ten miles from Aberdeen, South Dakota, at Richmond Lake.

The camp was made ready by our capable youth director, Rev. Larry E. Collier and his wife, Pat. Recreation for the campers included sports, elections for various positions by the campers, a fun night, films and fellowship, sing-spirations conducted by Reverend Sam Peterson and his wife (returned missionaries), and interesting handcraft for everyone.

The evening services were uplifting. Reverend Leroy Vance of Denver, Colorado, was the evening speaker for the camp. His messages challenged both the campers and the staff. With his pleasant personality and his wife and daughter, he won the hearts and admiration of our young people.

No camp would be complete without Spirit-filled altar services, and night after night the young people sought God, dedicating and surrendering their lives to Him. When the camp had ended, the tabulation showed twenty-six saved, twenty-two sanctified, thirteen filled with the Holy Ghost, and fifteen baptized in water. The camp set a new record with one hundred and seventy in attendance.

Our state youth director is to be complimented for his efficient work and wisdom used in directing the entire camp. The Northwest is fortunate to have such a dedicated young man.

—H. Allen Gross, reporter



## KENTUCKY FALL FESTIVAL

From left to right: Reverend Walter C. Mauldin, State Sunday School and Youth Director; Reverend Cecil Bridges, Home for Children Superintendent; Reverend W. B. Garlen, pastor of Louisville, Faith Temple; and Reverend T. L. Forester, State Overseer of Kentucky.

Pictured here is Reverend Cecil Bridges of the Church of God Home for Children who is receiving a check in the amount of \$500 from the Louisville, Faith Temple Church. The amount of \$400 was raised in the annual Fall Festival and the other \$100 was raised from the district Sunday School and youth convention offering. This is an example of how Kentuckians love our Home for Children. Always the Fall Festival is a great success and thousands of dollars worth of goods are brought in each year. Kentucky raises much more than some of the AA states.

Coming in first place in the Fall Festival is Reverend W. B. Garlen of the Louisville, Faith Temple Church, and second place went to Reverend J. C. Dudley of Hazard, who raised \$300 and in third place was Reverend Kenneth Dupree of Louisville, Highland Park. Many of our very small churches collected over \$100 worth of canned goods.

—Walter C. Mauldin  
State Sunday School  
and Youth Director

From  
Page 15

Help  
Yourself

be up at Pinecrest Lake with Marshall Todd!"

"I don't know how to explain about that." Grace's blue eyes were solemn. "You looked beaten, this morning. The Lord impressed me that you needed my help. That's why I'm here, Nicky—to help you."

Nicky stared unbelievably. Crazy, she was—marvelously crazy—giving up a weekend of skiing, swimming, and boating just to help *him*! Now his mother was doing exactly what he'd like to do; she was slipping an arm about Grace's shoulders and kissing her on the cheek.

"You are a sweet girl, Grace, the finest Christian I know," his mother said. "Now if you'll excuse me, children, I'll go fix some hot chocolate."

Grace stepped closer to Nicky, to look at his case. He straightened his necktie. He'd have to straighten more than his tie, he realized, to deserve a fine girl like Grace.

"Sit down, Grace," he said huskily. "As you see, I'm practicing the city delivery scheme. I'm going to learn it, and pass my exam, and get a career appointment, and—"

"With God's help, you mean?" Stars were shining in Grace's sky-blue eyes.

"Sure." Nicky had never met any girl like Grace, who knew so much about God and prayer and things. He was a new Christian and confused, and he needed her help. He nodded. "Sure. With God's help. And yours."

"God helps us gladly, but He expects us to help ourselves, you know."

"Yeah, I know." Another thing Nicky knew was that he didn't have to worry about Marshall Todd. He grinned, "Grace, I would ask you to go for a spin on old Starfly, but I'd better stay here and study. Do you like hot chocolate?"

Grace's blue eyes sparkled again. "Oh, I love it," she said.



#### Cleveland, Tennessee, Conducts Training Course

The North Cleveland, Tennessee, Sunday School recently conducted a training time for its people. With a sizable group of local workers and Lee College students in attendance, the class used as a text the excellent training course entitled, *This We Believe*. The church was

most fortunate in securing the Reverend R. H. Gause as instructor. Professor Gause, Dean of the Bible College at Lee College, added immeasurably to the effectiveness of the course with his competent teaching.

—Reporter



#### UNICOI, TENNESSEE Y.P.E.

The Unicoi, Tennessee, Church of God recently had a YPE campaign that lasted five weeks. Souls were saved and many were blessed through their labor for God. Several thousand coupons and stamps were collected for the Home for Children and six hundred seventy-five dollars was collected for the church treasury.

Pictured from left to right are the group captains and the president—Fred Davis, Dee Collins, Mrs. Gene Shell (president), Eugene Penland, and Jim McCurry.

—Eugene Penland, pastor

#### PEN PALS

Miss Pat VanLoggerenbog (18)  
7 Pringle Place  
Woodlands, Durbin  
South Africa

Dannie Riggle (23)  
210 East 9th Street  
Bicknell, Indiana 47512

Miss Margaret Cadle (14)  
536 Jones Avenue  
Pineville, Kentucky

Wanda Shoemaker (18)  
R. R. 1  
Fillmore, Indiana

Miss Marcia Harrell (17)  
202 Oakwood Place  
Springfield, Ohio

Miss Shella Harbour (15)  
2728 Guyan Avenue  
Huntington, West Virginia

Miss Sandra Kirtley (18)  
Route 1  
Milton, West Virginia

Miss Brenda Williams (13)  
Route 1  
Milton, West Virginia

John Davis (16)  
1441 Glenwood Avenue  
Milton, West Virginia

Martin A. Brewster (22)  
27 Beckles Road  
St. Michael  
Barbados, West Indies

Miss Eloise Bragg (17)  
Route 2  
Milton, West Virginia

Miss Linda Holcombe (17)  
Route 2  
Waco, Georgia

Gary Cecil (13)  
Grasonville, Maryland

Miss Helen Perry (13)  
1106 High Street  
Lansing, Michigan



#### TEACHER OF THE YEAR

Paul L. Walker, teacher of a junior boys' class, was chosen as "Teacher of the Year for 1963" at the West Flint Church of God, Flint, Michigan.

All teachers on the West Flint's Sunday School staff are asked to complete a teacher efficiency score sheet each Sunday. At the end of the year, the scores are tallied and reviewed by the Sunday School Board. The five highest are announced and the highest is declared "Teacher of the Year."

In addition to being presented with a personal plaque, the teacher of the year's name is engraved on a beautiful trophy which is kept in the church. To date, three teachers' names appear on the trophy.

Corsages and boutonnieres were given to the five highest scoring teachers, and Brother Walker was honored at a dinner at one of Flint's leading restaurants.

Pictured above left to right, are the pastor, the Reverend O. W. Polen; Paul L. Walker "Teacher of the Year," and Bert S. Bingham, General Sunday School Superintendent.

Runners-up, in order, were Ethel Gladen, Charles Miller, Norma Taylor and Mary Stultz.

#### SALE CREEK, TENNESSEE Y.P.E. CONTEST

The YPE at Sale Creek just ended a successful contest. The contest was run on a point system with ten points per dollar and ten points per new person at YPE. Everyone worked very hard and God blessed in a marvelous way with a great number of souls saved and reclaimed.

First place Winner was L. H. Fuller, 2,181 points. Second place winner was Connie Sue Goins, 1,747 points.

—Jake E. Fuller, YPE President



# Power Through Prayer

BY JERRY EUGENE FITZGERALD

This is a power-conscious age, and a generation which seeks power. From the test tube has come the hydrogen bomb with a blast ten times hotter than that of the sun. We all realize that men strive for power in this decade. Because of the power that exists to be used by man, we know that this decade will write more history than any other decade in generations past. Men are now preparing for a trip to the moon and distant planets.

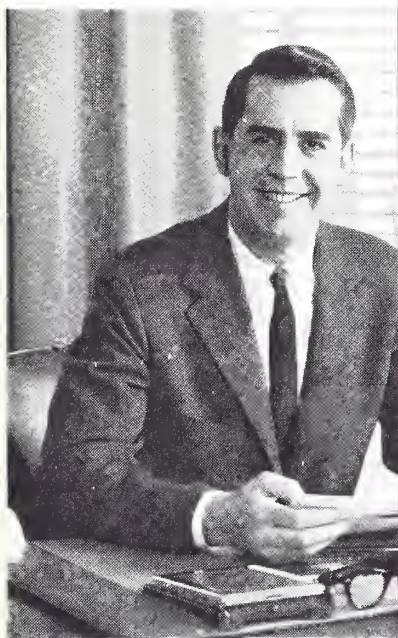
Men are continuously seeking for more power and control, but we must realize that all power which exists for our use comes from our creator, God. There is much power, ability and strength for us human beings to control, but we must be controlled by a higher Power than that of the earth. Men must have the energy and fortitude of a heavenly Power in order to control and use the earthly power properly.

It is a fact that to this modern generation, praying is a foreign matter. Christians are becoming colder by day, because they have refused and daily ignored the important task and duty of every true child of God—prayer. Prayer cannot and should not be neglected, for it is through prayer that we receive power to be overcomers of the evil of today.

There is power, conquering power, through our daily contact with God in prayer. Prayer will change ideas, surroundings, and people. There is definitely power through prayer to cleanse the greatest sinner, and give hope, peace, and everlasting joy to those who pray.



Jerry Fitzgerald is a teen-age evangelist. A graduate of the academy division of Lee College, he is now evangelizing in Florida.



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## GOSPEL TENTS

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Nashville, Tennessee  
Write for Price

From  
Page 27

Sunday School  
Statistics

### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

Total Monthly Attendance for February

Greenville (Tremont Avenue),	
South Carolina	4,372
East Lumberton, North Carolina	1,298
East Gadsden, Alabama	860
Fresno (Temple), California	805
Fresno (Harvey-Millbrook),	
California	700
Atlanta (Hemphill), Georgia	715
Radnor, West Virginia	698
Tampa (Sulphur Springs), Florida	550
Kannapolis (Elm Street),	
North Carolina	507
Fort Payne, Alabama	501

### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	23
California	18
Florida	18
Alabama	16
Ohio	16
Pennsylvania	16
Oklahoma	15
West Virginia	13
North Carolina	11
Tennessee	9

### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized	
since June 30, 1963	50
New Sunday Schools organized	
since June 30, 1963	82
Total Sunday Schools organized	
since June 30, 1963	132

### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday  
School workers in systematic and regular  
visitation. It is the Biblical method and it  
is the best way to reach people for Christ  
and the Sunday School.

NOTE: Every Sunday School should report  
its visits to state director.

Cincinnati (Central Parkway), Ohio	1,874
Greenville (Tremont Avenue),	
South Carolina	1,533
Fresno (Harvey-Millbrook),	
California	1,690
Canton (9th and Gibbs), Ohio	1,109
Anderson (Osborne Avenue),	
South Carolina	1,074
Dayton (East Fourth), Ohio	1,000
Middletown (Clayton), Ohio	1,000
Anderson (McDuffie), South Carolina	974
Bladenboro, North Carolina	773
Atlanta (Hemphill), Georgia	715

## Young People's Endeavor

Average Weekly Attendance

February, 1964

200 and Over

Saddle Tree, North Carolina	355
Cincinnati (Central Parkway),	
Ohio	324
Dayton (East 4th), Ohio	310
Middletown (Clayton), Ohio	292
Fresno (Temple), California	270
Jacksonville, Florida	270
Monroe, Georgia	264
Wilmington (4th), North Carolina	264

Goldsboro, North Carolina	252
Greenville (Tremont), South Carolina	231

150 to 199

River Rouge, Michigan	188
Sevierville (Park Road), Tennessee	186
Jacksonville, (Springfield), Florida	185
Canton (9th and Gibbs), Ohio	181
North Rocky Mount, North Carolina	180
Erwin, North Carolina	177
Rossville, Georgia	175
Mobile (Clifton), Alabama	171
East Lumberton, North Carolina	171
Louisville (Highland Park), Kentucky	165
Hamilton (7th and Chestnut), Ohio	164
Marion, South Carolina	163
Parrott, Virginia	161
Buford, Georgia	160
Rome (North), Georgia	158
Delray Beach, Florida	157
Selma, North Carolina	153
Fort Worth (Riverside) Texas	153
Dayton (Oakridge Dr.), Ohio	151
Nicholls, Georgia	150

100 to 149

Garden City, Florida	149
Radford, Virginia	149
Plant City, Florida	147
Nashville (Meridian St.), Tennessee	144
Lakeland (Lake Wire), Florida	141
Sale Creek, Tennessee	141
Anniston, Alabama	135
Lexington, North Carolina	134
Jacksonville, Alabama	133
Baldwin, Georgia	133
Coffeyville, Kansas	133
South Gastonia, North Carolina	133
Abbs Valley, Virginia	133
Albany (East), Georgia	130
Stinnett, Kentucky	130
Jasper, Alabama	129
Chattanooga (North), Tennessee	127
Windsor, Ontario, Canada	125
West Flint, Michigan	125
Vanceboro, North Carolina	125
Whitwell, Tennessee	125
Zion Ridge, Alabama	124
Orlando (Orange Avenue), Florida	124
Springfield, North Carolina	124
Nassau (Falth Temple), Bahamas	121
Wyandotte, Michigan	121
South Lebanon, Ohio	121
East Burlington, North Carolina	120
Morganton, North Carolina	120
Greer, South Carolina	120
Prosser, Washington	118
Avondale Estates, Georgia	117
Ravenna, Kentucky	117
Austin, Indiana	116
Freeburn, Kentucky	115
Williamsburg, Pennsylvania	114
Prichard (Wilson Ave.), Alabama	113
Dayton, Tennessee	113
Straight Creek, Alabama	112
Lancaster, Ohio	112
Carrollton, Georgia	111
Cleveland (South), Tennessee	111
Tifton, Georgia	110
Chicago (Roseland), Illinois	110
Adamsville, Alabama	108
Waycross, (Genoa St.) Georgia	108
Daisy, Tennessee	108
Portsmouth, Virginia	108
Conklingtown, West Virginia	108
Waycross (Brunel St.), Georgia	106
Mercersburg, Pennsylvania	106
Chase, Maryland	105
Anderson (McDuffie), North Carolina	105
Plasterco, Virginia	104
Crescent Springs, Kentucky	103
Lakedale, North Carolina	103
East Laurinburg, North Carolina	103
Dilworth, Alabama	102
Tampa (Buffalo), Florida	102
Gap Hill, North Carolina	102
Greenville (Woodside), North Carolina	102
Perry, Florida	101
Rifle Range, Florida	101
Bladenboro, North Carolina	101
Lawton, Oklahoma	101
Lawrenceville, Illinois	100
Lenoir City, Tennessee	100

75 to 99

Brunswick (Norwich St.), Georgia	99
Wilson, North Carolina	99
Woodruff, South Carolina	99
Benton, Illinois	98
Louisville (Falth Temple), Kentucky	98
Sallsbury, Maryland	98
Iowa Park, Texas	98



Hixson, Tennessee	97	Columbus (Frebis), Ohio	83
Addison, Alabama	96	Columbus (South 56th), Ohio	83
Monroe (4th St.), Michigan	96	Hamilton, (Kenworth), Ohio	83
Hugo, Oklahoma	96	Ninety Six, South Carolina	83
Kenosha, Wisconsin	96	Clinton, North Carolina	82
West Indianapolis, Ind.	95	Cincinnati (Eastern), Ohio	82
New York (Third Avenue), New York	95	Sidney, Ohio	82
Cincinnati (Hatmaker), Ohio	95	Laurens, South Carolina	82
North Ridgeville, Ohio	95	Mill Creek, West Virginia	82
Masseyline, Alabama	94	Vero Beach, Florida	81
Easton, Maryland	94	Savannah (Derenne Ave.), Georgia	81
Everett, Pennsylvania	94	Vadosta, Georgia	81
Crumbleys Chapel, Alabama	93	Morgantown, Mississippi	81
Maccienney, Florida	93	Springfield, Missouri	81
West Frankfort, Illinois	93	Blue Ash, Ohio	81
Brooklyn, Maryland	93	Indian Springs, Alabama	80
Pontiac, Michigan	93	Tampa (Drew Park), Florida	80
St. Charles, Missouri	93	Calhoun, Georgia	80
Rock Hill (Cedar Street), South Carolina	93	East Gary, Indiana	80
Buhl, Alabama	92	Lexington, (7th St.) Kentucky	80
Mobile (Oakdale), Alabama	92	Waynesburg, Pennsylvania	80
Owens Chapel, Alabama	92	Chester, North Carolina	80
Sylacauga, Alabama	92	McColl, South Carolina	80
Birchwood, Tennessee	92	Walhalla I, South Carolina	80
Kotzebue, Alaska	91	Middle Valley, Tennessee	80
Poplar, California	91	Reeds Chapel, Tennessee	80
Bluefield, Virginia	91	Dallas (Oak Cliff), Texas	80
Fernandina Beach, Florida	90	Graham, Texas	80
Griffin, Georgia	90	Spring Hill, Alabama	79
Kite, Georgia	90	Eloise, Florida	79
Thorn, Mississippi	90	Taft, Florida	79
Erastus, North Carolina	90	Augusta (Crawford Avenue), Georgia	79
Wilmington (Castle St.), North Carolina	90	Lexington (Liberty), Kentucky	79
Erastus, North Carolina	90	Baton Rouge, Louisiana	79
Middletown (Oxford), Ohio	90	Boonsboro, Maryland	79
East Liberty, Pennsylvania	90	Cumberland, Maryland	79
Santa Ana, California	89	Hickory, North Carolina	79
Baxley, Georgia	89	Johnson City (East), Tennessee	79
Catlettsburg, Kentucky	89	Christiansburg, Virginia	79
Van Dyke, Michigan	89	Bradford, Alabama	78
Clara, Mississippi	89	Madera, California	78
Columbia (Elmwood), South Carolina	89	Porterville, California	78
Thomasville, North Carolina	89	Gainesville, Florida	78
Wadesboro, North Carolina	89	Granite City, Illinois	78
Columbus (Belvidere), Ohio	89	Hazard, Kentucky	78
Hamilton (Tabernacle), Ohio	89	Benson, North Carolina	78
Sumiton, Alabama	88	Rockingham, North Carolina	78
Kennesaw, Georgia	88	Lorain, Ohio	78
West Liberty, Kentucky	88	Oxford, Ohio	78
Donalds, South Carolina	88	Maple Hollow, Tennessee	78
Mt. Airy, North Carolina	88	Midland, Texas	78
Dayton (Hoover), Ohio	88	Bristol, Virginia	78
Mineral Wells, Texas	88	Prosser, Washington	78
Princeton, West Virginia	88	Parkersburg, West Virginia	78
Torrance, California	87	Fort Pierce, Florida	77
Combs, Kentucky	87	Palmetto, Florida	77
Vanceburg, Kentucky	87	Hammond (North), Indiana	77
Edgemere, Maryland	87	Somerset, Kentucky	77
Detroit (Tabernacle), Michigan	87	Conway, North Carolina	77
Middlesex, North Carolina	87	Ladds Chapel, Tennessee	77
Newark, Ohio	87	Solway, Tennessee	77
Oregonia, Ohio	87	Warton, West Virginia	77
Nashville (West), Tennessee	87	Gardendale, Alabama	76
Birmingham (South Park), Alabama	86	Phoenix (Southwest), Arizona	76
Mobile (Krafton), Alabama	86	Milford, Delaware	76
Oakley, California	86	Vidalia, Georgia	76
St. Louis (Gravols), Missouri	86	Crisfield, Maryland	76
South Lenoir, North Carolina	86	West Baltimore, Maryland	76
Langley, South Carolina	86	Roanoke Rapids, North Carolina	76
Lemmon, South Dakota	86	Cleveland (Brookside), Ohio	76
Cookeville, Tennessee	86	Massillon, Ohio	76
Alexandria, Virginia	86	Warren, Ohio	76
Eikins, West Virginia	86	Memphis (Park Ave.), Tennessee	76
Birmingham (Pike Avenue), Alabama	85	Greeneville, Tennessee	76
Decatur, Alabama	85	Lamesa, Texas	76
Caraway, Arkansas	85	Martinsville, Virginia	76
Bartow, Florida	85	Veivert Ridge, Arkansas	75
Dwarf, Kentucky	85	Pacoima, California	75
Natchez, Mississippi	85	Washington, D. C.	75
Carson Springs, Tennessee	85	South Mt. Zion, Georgia	75
Johnson City, Tennessee	85	Chicago (Kedzie), Illinois	75
Knoxville (8th Avenue), Tennessee	85	Hagerstown, Maryland	75
Soddy (East), Tennessee	85	Bailey (Jackson), Mississippi	75
Mossy, West Virginia	85	Starkville, Mississippi	75
Pomona, California	84	Bronx (Brook), New York	75
Groveand, Florida	84	Patetown, North Carolina	75
Townsend, Georgia	84	Fort Mill, South Carolina	75
Zion, Georgia	84	Pulaski, Virginia	75
Eldorado, Illinois	84		
Randleman, North Carolina	84		
Willard, Ohio	84		
Huntsville (Governors Dr.), Alabama	83		
Jemison, Alabama	83		
Talladega, Alabama	83		
Taft, California	83		
Brooksville, Florida	83		
Mount Dora, Florida	83		
Hope Mills, North Carolina	83		
White Hall, North Carolina	83		

#### SPIRITUAL RESULTS AMONG OUR YOUTH

February 29, 1964

Saved	4,142
Sanctified	1,934
Filled with Holy Ghost	1,557
Added to the Church	1,138
Since June 30, 1963	
Saved	26,932
Sanctified	12,341
Filled with Holy Ghost	10,097
Added to the Church	6,998

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dress, the name, address, etc. of 2nd  
officer, name of group, quantity of each  
desired, and nearest Freight Office (no  
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# Sunday School and Youth Statistics

by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance

February, 1964

500 and Over

Greenville (Tremont Avenue), South Carolina	790
Middletown (Clayton), Ohio	674
Dayton (East Fourth), Ohio	640
Cincinnati (Central Parkway), Ohio	622
Canton (9th and Gibbs), Ohio	601
Atlanta (Hemphill), Georgia	534
Jacksonville (Springfield), Florida	515

400-499

Cleveland (North), Tennessee	489
Griffin, Georgia	477
Nassau (Faith Temple), Bahamas	428
Hamilton (7th and Chestnut), Ohio	424
Kannapolis (Elm Street), North Carolina	406

300-399

Wilmington (4th Street), North Carolina	392
Lenoir City, Tennessee	390
South Gastonia, North Carolina	382
Chattanooga (North), Tennessee	355
West Flint, Michigan	351
Bufile, Georgia	339
Avondale Estates, Georgia	337
Tampa (Buffalo Avenue), Florida	335
Dillon, South Carolina	334
Anderson (McDuffie), South Carolina	331
Alabama City, Alabama	321
East Lumberton, North Carolina	319
Cleveland (South), Tennessee	316
Erwin, North Carolina	314
Newport News, Virginia	314
Lakeland (Lake Wire), Florida	311
Austin, Indiana	311
Detroit (Tabernacle), Michigan	310
Milford, Delaware	305
Savannah (Derenne Avenue), Georgia	304

200-299

Monroe (4th Street), Michigan	298
Chattanooga (East), Tennessee	295
Goldboro, North Carolina	294
Sumiton, Alabama	291
Whitwell, Tennessee	288
Orlando (Orange Avenue), Florida	286
Mobile (Crichton), Alabama	285
Alexandria, Virginia	281
West Gastonia, North Carolina	278
Cleveland (Brookside), Ohio	278
Tampa (Sulphur Springs), Florida	277
Anderson (Osborne), South Carolina	272
Daisy, Tennessee	270
Rock Hill (Cedar Street), South Carolina	266
Phoenix (44th Street), Arizona	265
Fort Mill, South Carolina	264
Dayton (Oakridge Drive), Ohio	263
Wilson, North Carolina	258
Pulaski, Virginia	257
Pittsburg (East Liberty), Pennsylvania	253
Radford, Virginia	253
New York (Third Avenue), New York	250
Rome (North), Georgia	248
East Laurinburg, North Carolina	248
West Indianapolis, Indiana	246
Nashville (Meridian Street), Tennessee	245
Columbia (Elmwood), South Carolina	244
Fresno (H/M), California	243
Greer, South Carolina	243
Dalton, Georgia	242

Greenville (Woodside), South Carolina	241
South Rocky Mount, North Carolina	240
Parkersburg, West Virginia	240
South Lebanon, Ohio	239
Salisbury, Maryland	238
South Lenoir, North Carolina	237
Lexington, North Carolina	235
Winchester, Kentucky	233
Lawton, Oklahoma	232
East Burlington, North Carolina	231
Van Dyke, Michigan	230
Jesup, Georgia	229
Lancaster, Ohio	229
Princeton, West Virginia	229
Easton, Maryland	227
Baldwin Park, California	226
Birmingham (South Park), Alabama	225
Johnson City, Tennessee	225
York, South Carolina	221
Atlanta (Riverside), Georgia	222
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Lakeland (West), Florida	217
Melbourne, Florida	217
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Somerset, Kentucky	215
Greenwood (Durst Avenue), South Carolina	215
Rossville, Georgia	213
Brooklyn, Maryland	213
Columbus (Frebis), Ohio	213
Perry, Florida	212
Birmingham (Pike Avenue), Alabama	211
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Jackson (Bailey Avenue), Mississippi	209
Springfield, North Carolina	209
Washington, D.C.	208
Augusta (Crawford Avenue), Georgia	208
Charlotte (Parkwood), North Carolina	207
Huntsville (Governors Drive), Alabama	205
Fresno Temple, California	205
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Chester, South Carolina	205
East Belmont, North Carolina	204
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Akron (Market), Ohio	201
Thomasville, North Carolina	200

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Greenville (Park Place), South Carolina	198
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Dallas (Oak Cliff), Texas	180
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Birmingham (North), Alabama	177
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Georgetown, South Carolina	176
Solway, Tennessee	176
Fort Lauderdale, Florida	175
Largo, Florida	175
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Carson Springs, Tennessee	175
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Tyner, Tennessee	175
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Arcadia, Florida	151	New Mexico	135	Vanceburg, Kentucky	128
Atlanta (East), Georgia	151	Benson, North Carolina	135	Norwood, North Carolina	128
Pittsburg, Kansas	151	Savannah (Westside), Georgia	134	Akron (Albrecht), Ohio	128
Dallas, North Carolina	151	Thomasville, Georgia	134	Ashland, Ohio	128
Wake Forest, North Carolina	151	Pinsonfork, Kentucky	134	Oxford, Ohio	128
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Middle Valley, Tennessee	151	Mt. Pleasant, Maryland	134	Morristown, Tennessee	128
Martinsville, Virginia	151	Wagoner, Oklahoma	134	Sale Creek, Tennessee	128
Straight Creek, Alabama	150	Soddy, Tennessee	134	Christiansburg, Virginia	128
Natchez, Mississippi	150	Mill Creek, West Virginia	134	Metter, Georgia	127
Charlotte (Hoskins), North Carolina	150	Zion Ridge, Alabama	133	Waycross (Genoa Street), Georgia	127
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Hamilton (Tabernacle), Ohio	150	Mount Olivet, Georgia	133	Hattiesburg, Mississippi	127
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Eloise, Florida	149	Covington, Louisiana	133	Cookeville, Tennessee	127
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YEAR		YEAR						
DRIVERS	CIRCLE OWNER OF THIS CAR	SELF	WIFE OR HUSBAND	PRINCIPAL DRIVER	ALL OTHER DRIVERS			YES! Please quote—without obligation to me—your total abstinence insurance rate for my auto.
	1	2	3					
	AGE							
	SEX							
	MARRIED							
AUTOMOBILE	OWNS ANOTHER AUTO							USE OF CAR <input type="checkbox"/> PRINCIPALLY FOR PLEASURE <input type="checkbox"/> BUSINESS USE FOR WORK TO AND FROM WORK MILES ONE WAY NO. OF MILES DRIVEN PER YR.
	YEAR			NO. OF CARS IN HOUSEHOLD				
	MODEL AND BODY TYPE							
	PURCHASED	MO.	YR.	<input type="checkbox"/> NEW <input type="checkbox"/> USED				

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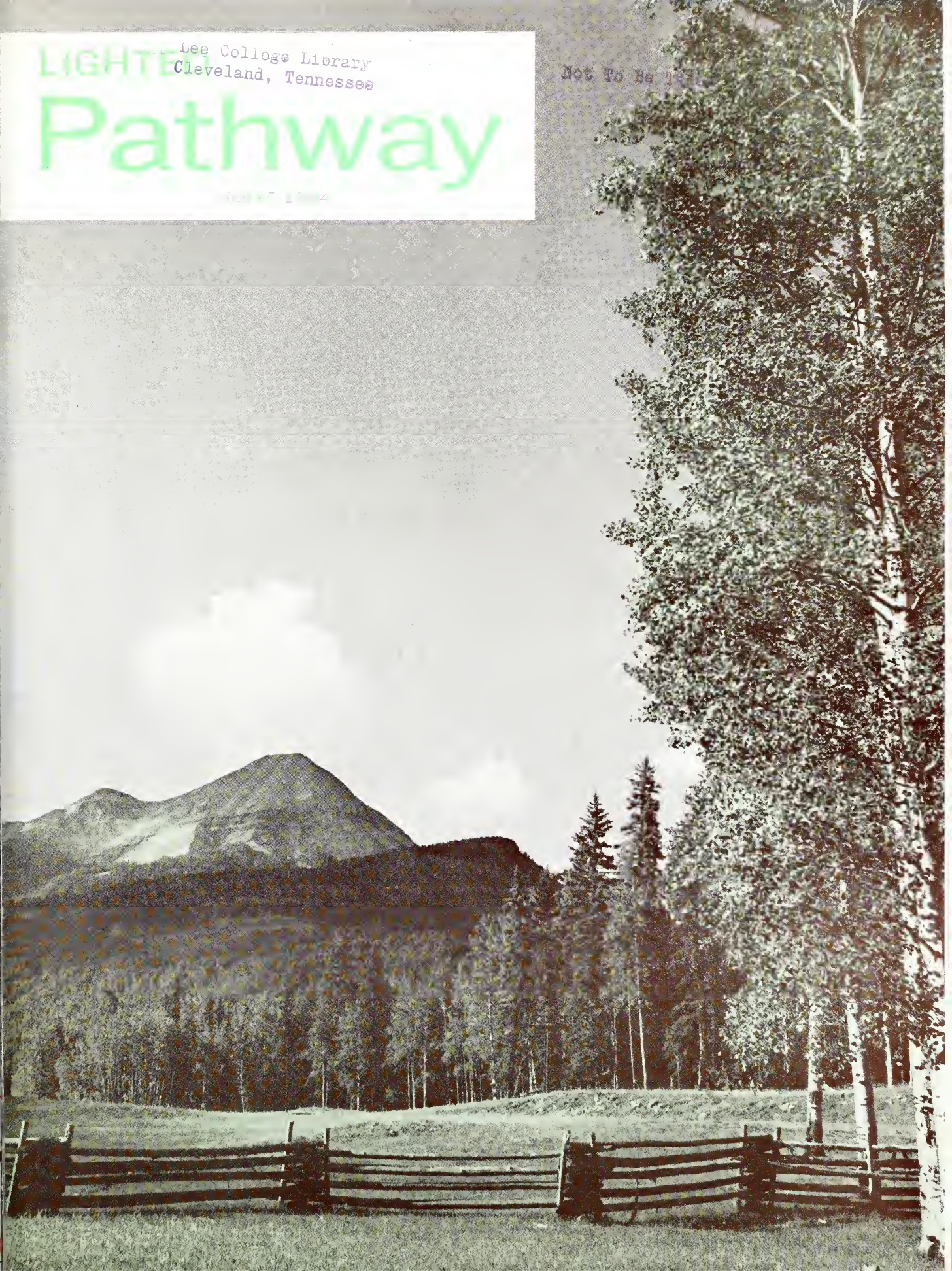


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# Pathway

Volume 5 Number 4

Not To Be Taken





# Pathway

What lights the Flame—

To glow and burn

When reason in men's hearts is spurned,

And Brotherhood is cast aside,

Knowing not that men have died

To light the Flame.

What lights the Flame—

Tho' eyes are dim

Deep hatred warps the soul within

And Freedom fails to step aside,

Knowing still that men have died

To light the Flame.

What lights the Flame—

In Stephen's glow

As men gnashed teeth with stone's cruel blow?

The mouth of justice opened wide,

Knowing now a martyr died

To light the Flame.

What lights the Flame—

On Calvary's hill?

A Barabbas now eager? His blood to spill?

No, the veil was rent; we stepped inside

Knowing our Christ had died

To light the Flame.

—Elizabeth Morehead

NOTE: "The Flame" was written by Mrs. Morehead after she had viewed Mrs. Kennedy lighting the flame at the grave of her husband, John F. Kennedy.

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# education plus christ

**T**HE TITLE OF this article is a misnomer, strictly speaking, for one is not truly educated until he has learned experimentally of Christ. However, in a general sense one may be highly trained and still not know the Lord Jesus. Today young people are being drilled in worldly knowledge, yet are often not being schooled in the precepts of Christ.

In a recent survey among college students on twelve campuses, it was found that a great majority felt that Jesus should be thought of only as a great prophet and religious leader like, say, Mohammed or Confucius. In other words, more than half of the students in these twelve universities and colleges do not believe that Christ is the sovereign Saviour. "Ever learning, and never able to come to the knowledge of the truth," modern education may well inform the students in many areas of study, yet leave him either void or thoroughly confused concerning facts of Christ's divinity, sovereignty, and saving power.

The thorough lack of training and guidance on many campuses concerning sex is alarming. Current news releases about collegiate misuse of sex make principled men blush. In a query of a cross section of college students Educational Reviewer, Incorporated, has made public some startling facts which follow. Upon being asked their convictions on religious grounds concerning sex, eighty-two percent of students on one campus indicated no religious convictions against premarital intercourse, extramarital intercourse, divorce, homosexuality or legalized abortion. On at least two other campuses more than sixty-five percent of the student body did not indicate any convictions against these practices.

Millions of high school and college seniors recently graduated. These young people should have the privilege of going into a world that is stable and settled; however, such is not the case. The world is upside down morally, politically, and spiritually and is badly in need of trained youth who will dedicate themselves to the titanic task of righting it. Nevertheless, the kind of youth needed are those who possess the

spiritual and moral fiber that enable men to stand adamant against evil. This breed of youth is rather scarce.

High school graduates who are good or even fair students should go to college. It is a most significant fact that often one's usefulness to God is commensurate to his formal training, provided, of course, that he is a Christian. Church of God youth should by all means go to one of our three colleges: West Coast Bible College, Fresno, California; Northwest Bible College, Minot, North Dakota; or Lee College, Cleveland, Tennessee. All of these institutions have a two-year junior college program. Upon finishing two years of work at one of these institutions the student can finish his training at a four-year college.

It is imperative that Church of God youth attend one of our colleges his first two years, not that the colleges need the students, but the students need and must have the godly, Christ-centered influence of a Christian campus. The chances of a youth standing true to the Lord through four years on a secular college campus are very poor. Many Church of God youth are lost from the Church and Christ each year because those students do not go to a Church of God school. What have we gained if we train the mind to a keen intellectual point when that training, for lack of Christian emphasis, clouds the heart and muddles the soul? Youth of our Church graduating from high school should determine now to finish college, do graduate study, and then step into the world well-trained in secular knowledge and in righteousness. Christian young people equipped with college degrees and graduate degrees are effective for mankind and for Christ in classroom teaching, political office, or business. Education plus Christ is the need of today's world. ●

*Clayne W. Duxton*



# Father Has His Day

**T**HE FATHER IS the head of the house. He sits at the head of the table, of course, but his responsibilities as head are far more than this. They differ with each family and with the stage of the family's life.

If you were asked what your father did, you might think a moment and reply: "My father brings home the money needed to support us. He fixes everything around the house. He helps us with our problems and signs our report cards. He takes care of chores around the house and washes the car." You could name hundreds of things your father does from the time he arises in the morning until he retires at night.

Let us think about Father for a little while. Who pays for your everyday needs such as your bus fare, your candy bars, school essentials, and the dozen and one things you need yearly? Who pays the fare for vacation trips and all your clothes. Who pays for the food you eat and for your shelter? Why, Father!

Did you know the idea of Father's Day started over fifty years ago? For a few years the custom died down. Then a Father's Day Committee was formed and since then, Father has had his special day every year on the third Sunday in June. The flower for Mother's Day is the carnation, the pink for the living mother, the white for mothers who have died. On Father's Day, people wear a lovely red rose for living fathers or a white rose for those who have died.

The committee also prepared a set of ten commandments for fathers. They are that Father must:

1. Instill into his children a sense of brotherhood.
2. Teach them good sportsmanship and fair play.
3. Set an example of family solidarity.
4. Make pals of his children.
5. Impart to them a burning desire to love, honor, and obey their Master and their country's laws.
6. Encourage them to apply themselves to difficult tasks.

7. Lead in community affairs.
8. Promote self-reliance and do-it-yourself activities.
9. Prepare for the future security of the family and thus develop a sense of responsibility.
10. Guide and prepare children for the duties and responsibilities of citizenship in a free society.

Stop and think for a few moments about your father. "Why, all along he has been obeying every one of these commandments to the letter, and I have been so busy with my own pleasures and desires, I never gave him much thought," you will find yourself saying. On Mother's Day we buy a potted plant or a bouquet of flowers to show our love and thoughtfulness. On Father's Day, it is only right that we pay homage to him.

Take a good look at your father and remember all of his good qualities for which you have to be thankful. Plan to do something special for him on his day. Tell him of your love and admiration. Ask your mother if you may prepare his favorite dishes for dinner. Buy him some gift he has wanted, but had to forgo because you always needed something more. Surprise him with something special, and last, but not least, wear the biggest rose you can find, even if you have to pick one of his own prize blooms!

A boy might ask his father to play a game or to take a long hike. There is nothing like a hike to help a boy get to know his father better, and learn more of the joys of living.

Whatever you choose to do for your father on his special day, remember to show him by word, deed, and action that he is really a very important person to you, and the best pal you have ever had, or would ever want.

"HONOUR THY FATHER AND THY MOTHER . . ." (Exodus 20:12).

"CHILDREN, OBEY YOUR PARENTS IN THE LORD: FOR THIS IS RIGHT" (Ephesians 6:1). ●



BY DENZELL TEAGUE

WE ONLY KNEW that her young son had recently been struck down and killed by a truck and that she was in need of spiritual assistance, but we were soon to learn many things about this dark-skinned woman of the "Land of Manana," where all the tomorrows are bleak and dreary for many of its benighted inhabitants.

As we drove through this city of more than one million souls, Jaurez, Mexico, our eyes became so accustomed to seeing stately mansions and elaborate churches that we were ill-prepared for the sight which greeted us as we reached the *colonia* where she lived. There was no street, just a dry arroya which had been used as a garbage dump and was presently swarming with flies. This arroya was surrounded by dry, barren hills devoid of vegetation—no trees, no grass, not even a weed; just dry, parched, sun-baked stoney ground.

A narrow trail led up one of these hills. At the foot of this trail a five-gallon bucket, half filled with green water, sat in a muddy niche dug out of the hillside and seeping out of the hillside, water dripped into the bucket. This was her water supply.

Crouching sullenly at the end of the trail was a small, crude mud hut, its small dirty windows allowing little air and less light to enter. This was her house.

The door swung open at our knock and a little white goat ran out through the doorway and down the hill. Stepping out behind the goat—the woman.

Her dark skin seemed as dry and parched as the ground upon which she stood barefoot, and was probably as dirty. Her black hair was unkempt, matted and dirty. Her clothes were ill-fitting, well-worn and very dirty.

Looking past her into the gloomy recesses of the one room in which she passed her existence, I saw a pile of rags in the corner on the dirt floor and on this pile was a barely distinguishable form of a baby, just as brown and dirty as its mother. It was covered with flies. This was her baby.

How revolting! And yet, I thought that even more revolting was the spiritual condition of this woman: her heart was a garbage dump of sin, dry and parched, lacking in spiritual grace, devoid of a knowledge of Jesus Christ. You see, no human cared. No church was close by. No pastor was near to tell her of a Saviour of love, or a God of light who brings brightness out of blackness. This was her life.

And no one cared . . . but God. ●



NO  
ONE  
CARED



The Reverend Denzell Teague, formerly a pastor in New Mexico, is now a sophomore in the Bible Division of Lee College. He formerly attended the New Mexico State University.

# Juvenile Decency

**I**N A RECENT report J. Edgar Hoover, FBI Director, said that in the past year a great number of young people have taken a sharp turn to the left and have become enchanted with communism. He said that the Communist party has begun to place added emphasis on winning American youths to its evil principles. As a result juvenile delinquency has become an even more serious problem.

We hear a good deal about juvenile delinquency these days and unfortunately very little about juvenile decency! Just as there are behavior patterns that lead to delinquency, there are patterns that lead to decency. Let us notice some very important factors that tend to cultivate juvenile decency.

## ATTITUDE

The disposition one takes toward life will have a great deal to do with his success in living. Sociologists tell us that more people are discharged from employment because of unfavorable attitudes than because of inability to do the work. In other words, many people are trying to earn a living who have never really learned how to live.

We know that for the most part attitudes are learned. We must, therefore, work at developing decent attitudes. In Phillipians 4:8 Paul urged that our thoughts be filled with things that are true, honest, just, pure, lovely, and of good report. One should fill his mind with decent ideas. He should look at life from a positive standpoint. With a decent attitude a person will learn to live with others and others will like to live with him.

John 4:24 says, "God is a Spirit: and they that worship him must worship him in spirit and in truth." Life must be as evenly balanced as possible. One needs the Word as well as the Spirit. Decency and learning to live are things that cannot be merely extracted from a textbook; we must get into the stream of life in an active way. We must keep our lives balanced between work and play, exertion and relaxation. This is very important in juvenile decency.

## CHARACTER

Developing good character is also a part of decent living. Although society has degenerated somewhat in the past few years, it still places a premium on character. When a youth applies for a job his prospective employer wants to know all about his past, his family, and his friends. If he finds anything suspicious the applicant may not get the desired job.

The person who feels that character doesn't count is headed for a great surprise—when he wakes up! Youths cannot live free and easy and expect to make it. Any old way of living is just not good enough. If one is living a loose moral life and flirting with sin, heartbreak is just around the corner. When we lose our good character we have lost everything. When one's reputation is ruined, he is through. Juvenile decency demands that our character be above reproach and, one might add, above the average.

## DISCIPLINE

There are many young people who are intelligent, alert, and active but their lives are confused and disorderly. As a result they sometimes generate a great deal of activity but seem to get very little accomplished. The ability to discipline one's self is a mark of maturity. Begin today with developing this ability. One should not procrastinate nor evade duty. He should schedule his time. He should study when it's time to study, work when it's time to work, and play when it's time to play.

This world needs more young people who can be labeled decent instead of delinquent. Attitude, balance, character, and discipline all play important roles in earning this label. The person with the right attitude, who maintains an even balance to his living, whose character is above reproach, and who has disciplined himself so that his life is orderly and well-arranged, will find success in attaining one of life's highest goals—a decent, fully-lived life! ●

The Reverend Larry E. Collier is Sunday School and Youth Director of North and South Dakota. He attended Southeastern Bible College of Lakeland, Florida, and Lee College, Cleveland, Tennessee.





# SO YOU HAVE ONLY ONE TALENT



**J**UST AS THE navy does not employ blind men to man lighthouses, so the Lord does not place us in positions that do not match our talents.

You are just at the age to consider, "What does the Lord want me to do with my life?" To find the answer you have started to search the Bible, you have prayed, you have considered some honorable occupations. Not every Christian is called to be an evangelistic soloist. But how are you to know exactly what the Lord wants you to do?

The Bible never says to John Smith, "You are a preacher," or to Mary Jones, "You should be a nurse." Only a few church-related occupations are listed, "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" (Ephesians 4:11). When one feels the call to the ministry, he can appeal to these verses. But what appeal does the Christian carpenter, the Christian banker, or the Christian chemist have? For these the Bible might seem silent. But is it? No! You can find Biblical principles upon which you can establish your occupation. "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus . . ." (Colossians 3:17).

The Lord never frowned upon those who did good to others. In fact, He seemed to go out of His way to do good. It would seem logical that He wants many of His followers to be in helping professions and occupations. To be of service to others is a worthy Christian motive. You should ask yourself, "Will I be helping anyone by what I do?"

Of course you help someone by putting nut A on bolt B on an automobile assembly line. But usually the "helping" type jobs relate more to the physical and mental well-being of individuals: doctors, nurses, teachers social workers, etc.

If an occupation does not contradict any Biblical principle, you can be safe in your desire to pursue it. Any occupation that infringes upon moral integrity must be turned down. A Christian could not morally accept a position involving gambling, drinking or promotion of baser sensual cravings. Tasks are taboo if Biblical principles are violated.

In fitting your one talent into the God-planned vocation, you are not called to violate your skill. God has been developing you through personal desires and educational training for your task. Even the Johnny-one-note can find his place in the scale of God's plan.

God does not violate your one talent in establishing you in His will in an occupation. You can be rightfully sure that when your talent matches an opening that harmonizes with Biblical principles, that job is for you. You will experience inner joy in knowing the Lord opened the position for you.

You have come to a big crossroads in life. What you let God do with your one good talent will determine your personal satisfaction from life and will determine your usefulness to the society of which you choose to be a part. Above all, your surrender of that one talent to God's guiding placement will bring you in harmony with His plan. Thus your talent will help accomplish the eternal plan of God for the earth—And who knows, you might fulfill part of His plan for the planets, and the universe! ●



# DO YOU SEE THE LORD?

**S**EEING THE LORD is the master secret of a fruitful Christian life. The old and often quoted saying, "Seeing is believing," may or may not be necessarily true in the natural realm, but in the spiritual life, it is imperative that we possess this ability. The "sight" to which I refer is that spiritual vision of Christ which in no manner violates the scriptural injunction, "The just shall live by faith."

Many know about the Lord and are doctrinally correct in their thinking, but in reality fail to see Him. Although our Christian faith

has a profound intellectual appeal, it by no means stops there. It is a matter of the spirit—that intangible portion of man which was created in the true image of God. Therefore, to see the Lord is a spiritual experience and can only be realized in us as our spirits come into vital contact with His Spirit.

Moses, living hundreds of years before the first advent of Jesus, was nevertheless able to see Him and thereby lead a massive number of God's people out of bondage. He performed this task, not by his personal wisdom or cunning, but because, "he endured, as seeing him who is invisible" (Hebrews 11:27). This vision of the Lord so radically transformed his personal ambition and thinking that he was able to face seemingly impossible odds and triumph for God.

A sure mark that we have passed from death unto life is the ability to "see him who is invisible." Jesus made this fact so evident when he said in John 3:3, "Unless a person is born again (anew, from above), he cannot see—know, be acquainted with (and experience)—the kingdom of God" (Amplified New Testament). The new birth gives us the power to discern the kingdom of God which, simply speaking, is God's rule working in both man and nature. An unregenerate heart cannot see the hand of God in the ordinary affairs of life.

It is evident from the Scriptures that we do not see the Lord with our physical eyes. While certain passages of the Bible speak of the parts of God's body (His hands, His eyes, His hinder parts), we must accept these for what they are—an accommodation of terms on the part of God to help us understand something of the infinite Creator. John states that "God is a spirit . . ." (John 4:24), and Christ said in Luke 24:39, ". . . a spirit hath not flesh and bones. . ."

What then is the Scripture here showing us? Simply, the Holy Spirit is outlining the very foundational truth of all our positive relations

to God, namely *FAITH*. We can see the Lord only by faith. God then, is taking us beyond the realm of our physical and emotional feelings and even beyond man's so-called common sense, which things are often real snares in our spiritual development. Never forget that the Lord is "bringing many sons unto glory" (Hebrews 2:10), and it is necessary for Him to bring us into the sphere where He can do this work in us—the sphere of faith. Faith is our spiritual eye. This faith is the free love-gift of God (Ephesians 2:8) and is so vital that without it, we absolutely cannot please Him (Hebrews 11:6). It keeps us calm in the storms of life (Acts 27:22), patient in trials (James 1:3) and gives us heart peace toward Him (Romans 5:1).

It is my opinion that many nervous disorders are actually manifestations of a blurred vision of the Lord in one's life. This must be true in many of the cases confronting medical science today. Reliable sources confirm that many hospital patients are suffering not from physical disorders but from severe emotional disturbances. To have peace means to be free from emotional turmoil in regard to our relationship with God. When a person takes his eyes off Jesus and fails to see Him, he can expect trouble of this nature. Christians have storms and trials, but they maintain a holy calm amid it all because they "endure, as seeing him who is invisible."

Therefore, fellow Christian, be of good cheer. You may not be accomplishing much for the Lord in the estimation of those around you, but if you are now "seeing him who is invisible" and continue to maintain such a vision, you are pleasing Him. Spiritual fruit will result from this godly relationship. ●

The Reverend Dennis Holland recently became affiliated with the Church of God, having been formerly with the Southern Baptist Convention. Holland, an excellent soloist, is a resident of Rockmart, Georgia, and is presently conducting revivals in that state.





# Campus Call

Edited by Norman D. Jones

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## STUDENT VIEWS: CAUSE FOR ALARM?

A DECIDED MAJORITY of students polled at 12 colleges and universities agree that "Christ should be regarded only as a very great prophet or teacher, much as Mohammedans accept Mohammed, or as the Confucians accept Confucius."

These same students, by an overwhelming majority, were raised in the Protestant tradition read the Bible "occasionally" are in the 19-21 age range, are majoring in Music, English, Languages, attended public schools for their secondary education, do not belong to a college religious fellowship, are "definitely opposed" to "full socialization of all industries," favor "right-to-work laws," oppose "immediate unilateral suspension of atomic tests by the United States," favor "federal aid to public secondary schools, private colleges and universities."

Thanks to a twelve-school survey of the political and religious attitudes of American college students, sponsored by Educational Reviewer, Inc., and publicized by *National Review* in its October 8, 1963 edition, a fairly clear picture of student views on a variety of topics is presented. Participating colleges were Sarah Lawrence, Williams, Yale, Marquette, Boston University, Indiana, South Carolina, Howard, Reed, Davidson, Brandeis and Stanford. Each of the twelve colleges was chosen to typify a certain style of education: small-town, church-affiliated, and state-supported institutions.

The twenty-four-page survey discusses "Politics and the University" and "Faith on the Campus" in percentages as well as in generalized comment based on the findings. The results are sufficiently enlightening to cause today's believer in Jesus Christ to thank God anew for Christian colleges and Bible schools where in most cases the fundamentals of the faith still are taught and revered.

If our colleges and universities are fostering such a hodge-podge of religious fantasy as this survey indicates, then one does well to view this with alarm—provided he translates that alarm into earnest intercession and constructive action.

Not only in the realm of religion, but also in politics and related fields does the student reveal the utter confusion and uncertainty of his convictions. Tragedy is added to tragedy when one recalls Supreme Court action on prayer and Bible reading in public schools.

The survey asked students which of the following sexual practices they disapproved because of religious beliefs: birth control, premarital intercourse, extramarital intercourse, divorce, homosexuality, legalized abortion. Indicating no disapproval were 82 percent of students at one school; 70 percent at another; 68 percent at still another.

Some encouraging features appeared in the survey, even though heavily outweighed by the alarm-

ing trend. For example, a great majority of the students would object to the election of an atheist or agnostic as President of the United States. Likewise, a majority would not want to marry one who is an atheist or an agnostic. An even greater majority would not want to marry one of another faith because of "problems of children's religious education."

Many striking theological inconsistencies exist in the survey, "all tending to indicate the existence of a large number of students who want to believe in an ethically and existentially meaningful God, and cannot." For example, only 58 percent of the students who believe in God believe that God "will sometime alter the natural course of events in answer to prayer," but more than 80 percent of these students pray! Only 13 percent of all student "believers" never pray, although many more pray "only at specific crises in . . . life." The numerical disparity between students who intellectually affirm the efficacy of prayer and students who actually pray is striking at all schools in the poll. Even at Reed, where only 7 percent of the "believers" regard prayer as efficacious, 63 percent pray, including 42 percent "several times a week" or more.

A surprisingly large majority of students consider atheists or agnostics "just as likely as believers to do the morally right or kind thing."

In only five of the twelve schools  
PLEASE TURN TO PAGE 20

**C**HRISTIAN education must couple the classroom with the field. It must tie theory with practice and concept with precept. Such education must be more than mere inculcation; it must also be training. This training must provide tools of specific knowledge and the "know-how" with which to use them. As it relates to Christian emphasis, Christian education must unmask the need whether it be in the church or a Christless world, provide enlightenment and understanding in ways to meet the need, and challenge the individual to perform the task.

#### WESTERN WITNESSING CONFERENCE

The administration and faculty of the West Coast Bible College have realized the importance of this total program in Christian education. A significant and highly successful effort by the college to carry out a phase of this comprehensive program was the development and promotion of the first Western Witnessing Conference. It was conducted on the West Coast Bible College campus March 19-21, and was jointly sponsored with the National Evangelism committee and the National Youth Department.

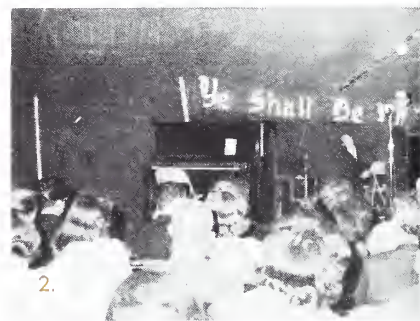
Delegates from California, Arizona and Oregon joined West Coast Bible College students in attending the Western Witnessing Conference. It was designed to give knowledge and practical experience in methods of evangelism with the emphasis on personal soul-winning. Each morning several study sessions were conducted in various areas of evangelism such as the following: door-to-door witnessing, child evangelism, street services, church in the home, winning souls through the Sunday School, follow-up of the convert, how to have

revival and witnessing to delinquents. In the afternoon the theory was put into practice as everyone was invited to participate in activities of door-to-door witnessing, open-air child evangelism, street services or church in the home. Nightly, special evangelistic services were conducted under a large tent erected for the purpose.

Outstanding Church of God experts in evangelism were secured as conference instructors and speakers. The Reverend Walter Pettitt, National Director of Evangelism and Home Missions, along with the Reverend Clyne Buxton, Director of Youth and Sunday School Literature and Editor of the *Lighted Pathway*, represented the General Offices. Their messages and lectures were of inestimable value. In addition, a group of seven enthusiastic young persons from Lee College led by Miss Peggy Humphrey and the Reverend Gerald Johnson, co-sponsors of the Lee College Pioneers for Christ club, blessed the hearts of all with their dedication to witnessing and their knowledge of this work.

The impact of the conference was tremendous. For weeks prior to the conference the personnel of West Coast Bible College had been making prayerful preparations. The program had been arranged with the invaluable counsel and assistance of Mr. Charles Beach and the Lee College Pioneers for Christ club. From the opening service, the presence and power of God was manifest. Throughout each session the burden and passion of our Lord became increasingly and crushingly real. Students, pastors and lay workers attending the conference were blessed as they accepted each new challenge.

The effects have been far reaching also. Within a week of the conference's closing, students and





# TRAINS FOR SERVICE

1. **The Reverend J. Victor Fraley**, Sunday School and Youth Director of California and Nevada greets the conference as **The Reverend Stephen Wesson**, Conference Director, and Sister Peggy Humphrey, Co-sponsor of the Lee College Pioneers for Christ Club, listen.
2. **The Reverend Clyne Buxton**, National Director of Youth and Sunday School Literature, preaches powerfully to the Conference delegates at a youth night.



3. A heartwarming response to the challenge for dedication to service in witnessing.
4. Raising the conference tent on the West Coast Bible College Campus.
5. A view of the classroom building on the West Coast Bible College Campus.



visitors attending from throughout the West have undertaken ambitious tasks for God. During the Easter vacation the Reverend Stephen Wesson, sponsor of the West Coast Bible College Pioneers for Christ club and director of the Western Witnessing Conference, led a group of fourteen West Coast Bible College students in an invasion of the city of Prosser, Washington. Here they conducted daily training sessions and witnessing activities and nightly revival services. God blessed in a wonderful way and many souls were won to Christ.

## THE WORK OF THE COLLEGE

This, in part, is the very task to which West Coast Bible College has been dedicated. The motto of the school is *Education with the purpose of training youth for service in the Church and in the community*. On its seal are the Latin words *Christus Primatum*—Christ preeminent. From its founding it has been the burden of the school's leaders to put Christ first in all things and through total Christian education to prepare each life for service.

Since 1947 West Coast Bible College has been endeavoring to serve the constituency of the Church of God in the western states. Begun originally as a Christian high school, West Coast Bible College was expanded in 1956 to include the first two years of a Bible College program and three years later a liberal arts junior college department was added.

Having relocated three times in the early years of its relatively short existence, West Coast Bible College was moved to its present Fresno location in 1958. Today the beautiful West Coast Bible College campus is comprised of twenty-one acres containing a modern



classroom building, cafeteria and dormitories. A beautiful swimming pool and a small snack shop with patio area also grace the grounds. Construction of two new dormitories has been initiated and is scheduled for completion by the opening of the 1964-'65 school term.

West Coast Bible College endeavors to offer the finest in a Christian education at nominal cost. Costs for campus students is less than \$750 a year for high school and just over that figure for college. These costs include tuition, room, and board, fees and books.

Through a well-balanced curriculum, a pentecostal emphasis, the unlimited opportunities offered by the Christian service department, the possibilities of development and expression of leadership through extra curricular activities, and the stimulation of the Christian social environment make West Coast Bible College a unique institution. Within the environs of the school, minds are developed, hearts are changed and destinies are shaped.

West Coast Bible College truly believes in total Christian education. Activities such as the Western Witnessing Conference demonstrate well some of the strides that are being made toward this goal. In this we see a practical pairing of the classroom with the field, the theory with practice and the concept with precept. This is education with a purpose. ●

# God's Stage is Set

**"Behind each face,  
within each heart,  
there is a hope  
that tomorrow  
will bring forth  
a brighter day."**

"The world's a theatre, the earth  
a stage, Which God and nature do  
with actors fill."

—Thomas Heywood

**L**IFE IS THAT strange, indefinable something—a mystery known only to God. In the book of Genesis, we find God's original plan for the life of mankind. With splendor, beauty, purity, and flawlessness, God prepared a perfect stage known as the Garden of Eden whereon He placed his first creation, the man called Adam.

When God looked on the scene with its lonely player, He saw that it was not good for man to dwell alone and He said, "I will make him an help meet for him." Thus God made the second player, a wife for Adam, and Adam called her Eve. From that time on, mankind has played his part on the stage of life. Years have come and gone, generation after generation, and today we are living on earth's modern stage.

In every area of public service and in factory, office, or organization, men and women are performing. In the political world we have the orators possessing knowledge and understanding of controversial issues. The stage is set with the players using enthusiastic bar-rages of words to outdo their opponents. In the commercial field, we find people with keen minds to handle enterprises. These are shrewd actors in financial affairs.

God has enriched man with innumerable arts and sciences, each employing a gigantic number of players. From the mother in the home, the father in the office, the child at play, the teacher in the schoolroom, the boy on the street selling papers, the cobbler in the shoe shop, the minister in the pulpit, or the man who fills the highest office in our country, there is a stage on which each one is playing his part.

Viewing earth's stage with its many actors one sees a mass of faces bearing expressions, some of heartache, sorrow, anxiety, perplexity, while others portray joy, happiness, and ecstasy. Behind each face, within each heart, there is a hope that tomorrow will bring forth a brighter day.

When God set the first stage, He desired that his creation enjoy all of the grandeur of the garden with one exception—"Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). The power of choice was within the hands of man. Adam and Eve chose to partake of the unforbidden fruit and lost their close fellowship with God, were plagued with a guilty conscience, driven from the beautiful garden, and plunged all of their descendants into sin.

With the tragic story of the players who performed on the first stage, God's love for his creation did not diminish. Man was again given an opportunity to choose for himself in that God gave His only begotten Son, the Lord Jesus, for all the world's redemption. "For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God" (John 3:17, 18).

This is earth's stage and we are the players. Regardless of the station in life, each possesses a never-dying soul. We are responsible for the acts that we perform. "Choose you this day, whom ye will serve." ●

Mrs. Dennis is the wife of the Reverend Brady Dennis, one of our missions representatives. She is currently furthering her education in journalism at Lee College.





**K**ENNY HAD BEEN at Grandmother's house in the country but two hours when the letter came from Bob. It was a short letter but it said much more than Kenny wanted to hear.

A smile spread over Grandmother's face as she read again: "Dear Grandmother, I will arrive for my summer vacation on the bus tomorrow. Love, Bob." She smiled at Kenny. "Now you will have a big cousin to play with," she said.

"I guess so," Kenny answered, but a lump came in his throat. He felt sick. Bob was two years older than Kenny and last summer he would not play the games Kenny liked.

Grandmother baked a tin of cookies and set a jar of milk in the springhouse to cool. By that time the big blue bus stopped at the mailbox and Bob came running with his suitcase toward the house.

"My how you have grown!" Grandfather cried. "Bob, I will just turn Kenny over to you. I know you can keep him safe.

Bob smiled at Kenny. "I'll sure try," he promised.

Kenny slipped out of the house, away from Bob. He ran down the narrow red road toward the village. When he reached the grain mill he stopped to watch a man as he nailed a sign on the grain house. When he had driven the last nail and climbed down from the ladder, Kenny read the sign, written in big red letters: LET US LOVE ONE ANOTHER.

The man smiled at Kenny. "That's good advice," he said. "It is a verse from the Bible."

Kenny nodded. The Bible had many verses about being kind that Kenny could not follow. How could he love Bob if Bob did not wish to play with him. After a while, Kenny returned to the house. Bob waited with a basket of good smelling food.

"Grandfather said we could carry this food to Mrs. Snow," he said.

"All right," Kenny answered.

Mrs. Snow lived across the creek and she had been sick for the past two years. Last summer Kenny had gone to her house with Grandmother a dozen times to carry food. Each time the miller had carried Kenny across the footlog. Today he would have to walk that slippery log or Bob would laugh at him. Kenny's heart beat faster and faster as they walked toward the creek.

"Are you staying all summer?" Bob asked.

"Maybe," Kenny answered.

"I hope so," Bob said.

Kenny started to say, "I hope not," but just then they reached the creek. The deep water rushed beneath the footlog and Kenny felt his legs freeze. A farmer plowed in a field a stone's throw away and the birds chirped in the green tree branches. In all the world only Kenny was afraid, he thought, fighting back the tears.

Bob started across and Kenny followed. A few feet from the bank Kenny's foot slipped and quick as

## *A Story For Children*

BY GRACE CASH

# The SUMMER VACATION



lightning, Bob snatched his hand. At the same time he yelled to the farmer.

"Help is coming!" Bob said. "Hold on to my hand." He talked quietly to Kenny until the farmer arrived.

"Just hold on," the farmer said, as he waded out toward Kenny and picked him up in his arms. He carried Kenny to the bank and set him down on the ground.

"Thank you," Kenny told him.

The man laughed. "You thank that boy first," he said. "He sure acted big."

Kenny knew now that he had not loved Bob because he really was a big boy. He remembered the sign on the grain house, and now it seemed that the sign was put there to remind him to love Bob.

Kenny smiled at Bob. "I'm glad you are a big boy," he said. "Thank you for giving me your hand." But to himself Kenny said, "Let us love one another." Now he knew this would be a wonderful vacation. ●



# National College Day

**E**XCITEMENT reached a peak on the Lee College campus as the long-awaited "College Day" arrived. Early Saturday morning, April 25, passers-by could see Lee students and faculty greeting the prospective collegians who had come from many areas of the United States to learn about college life at Lee.

At ten o'clock the visitors were guided on a tour of the publishing house and general offices at Headquarters by several secretaries and other employees.

After a complimentary lunch in the college cafeteria, a capacity crowd assembled in the auditorium for an orientation of college life. The brass ensemble, under the directorship of Dr. Delton Alford,

preluded the program with a mixture of religious and secular arrangements including "Hymn Festival" which is a medley of several church hymns, and Leonard Bernstein's "Westside Story." The Home for Children chorus from Sevierville, Tennessee, with James Forester, a former Lee student, as director, then offered several selections in song.

President Ray H. Hughes pre-

sented an enlightening lecture on what to expect at college. Emphasizing the growing need for a college education, he urged the Christian young men and women in the audience "to prepare to face the challenge of our time."

He pointed out four primary objectives in college life: First, develop proper study habits. Second, learn to live with people. Third, take advantage of the opportuni-

BY LANELLE HARPER



ties for academic and cultural developments. Fourth, prepare for a change. When a person is afraid of a change, Hughes said, he's afraid of progress, but under the guidance of instructors who love God one can reevaluate his goals in life and find a new purpose for living.

"College used to be a luxury, but now it is a necessity," he added.

Lee instructors and the Registrar answered questions from the audience concerning the tuition and board fee, possibilities for scholarships and loans, the accreditation of the high school, Junior College and Bible College, and the progress made on plans for a 4-year liberal arts and teacher-training program.

It was revealed that a target date of 1967 has been established for the four-year program to be in effect. The successful project to increase the volume of books in the library and plans to expand the science department are giant steps toward achieving this goal.

The highlight of the day's events was a banquet for the high school seniors. An unusual and exciting program was planned by Mrs. Mary Morris, Dr. Donald Bowdle and

With the famous and always humorous Charlie Weaver (alias Charles Beach) acting as master of ceremonies, more entertainment followed the dinner. Giving the evening a romantic setting was Alfredo Santos with Spanish music on the guitar. A satiric comedy entitled "Billy Shakespeare" was presented by a group of Lee students, followed by a reading from Mrs. Lucille Walker, "When I'm 18."

The day's activities were climaxed with a youth rally in the Lee College auditorium. To accommodate the overflow crowd, closed circuit television was provided in the cafeteria. The musical program of the evening featured the men's trio at Lee, the ladies' chorus at the Bailey Avenue Church of God in Jackson, Mississippi; the Henson family and selections by the widely known Lee Singers.

The speaker of the evening was the Reverend Cecil B. Knight, National Sunday School and Youth Director. Choosing "Choice—Not Chance" as his message title, he urged the audience not to be a driftwood on the sea of life. "What you did today will determine what you will be tomorrow," he said.

Using Daniel, Esther and Paul as Biblical examples, Knight emphasized the need for young people to stand up and be counted for Christ. "Dare to be a Daniel; dare to stand alone; dare to have a purpose; dare to make it known," he challenged.

Sponsored jointly by the Sunday School and Youth Department and Lee College, the excellently organized college promotion event was a tremendous success. A total of 1,051 visitors registered for the occasion, according to school officials.

The student council worked diligently with campus clubs to aid in housing the visitors in the dormitories and local motels, and to welcome them to the campus. Upsilon Xi served as ushers in the afternoon and evening.

"I feel that College Day was extremely successful and beyond our

#### ATTENDANCE BY STATE

Georgia	276
Tennessee	133
Alabama	98
Mississippi	92
North Carolina	90
Michigan	75
South Carolina	48
Virginia	44
Louisiana	31
Ohio	27
Florida	19
Kentucky	18
West Virginia	17
Maryland	16
Missouri	14
Indiana	13
Delaware	11
Washington, D. C.	9
Illinois	7
Texas	5
Arkansas	4
Connecticut	2
Wisconsin	2
Total	1,051



Mrs. Ulna Black to carry out the theme of the occasion, "What Next?"

Serving as hostesses, the Delta Zetas sang "Halls of Ivy" as the dinner began, and Judy Young sang "Moments to Remember." During the remainder of the meal the guests listened to organ music by Mrs. Myrna Alford.



expectations," Knight said. "The Lee College administration had the program well organized, and from all observations the young people who came were pleasantly surprised and deeply impressed with what they saw. One faculty member commented that it was the greatest day in the history of the college." ●

# THE VICTORY



BY LON WOODRUM

**R**ITA GARVER WAS coming down the church aisle. In a few moments she would no longer be Rita Garver; this was her wedding day. Danny Logan remembered when he had asked her to marry him, and felt a tightness in his throat. What a struggle it had been to give her up!

Rita and he were in Danny's green Chevrolet, parked in front of her father's big house when all the little towers he had built in his dreams came tumbling down.

For Rita said, "Danny, I don't think we're right for each other. We're from different worlds! My life has been, well, protected; you have had a rough time of it. Oh, how can I say this without hurting you?"

"You can't!" he said, gripping the steering wheel. "You mean I wouldn't be good for *you*! That you'd have to support me, hold me up, or I'd fall flat on my face!"

"Danny, please!" Her violet eyes

were pleading with him. "Don't be bitter! I like you. I admire you—you've come such a long way—"

"But not far enough!" He felt sick inside.

Rita said quickly, "Try not to feel unkindly toward me, Danny. I shall be praying for you. And I trust you shall pray for me."

Pray! This Rita was religious, whatever else. As gently as he could, he said, "Good-night, Rita."

She slid from his car and went up the walk. She turned once, waved, and vanished into the house.

Danny drove around while thoughts churned in his head.

That jail thing—that's where it had all started!

He had done thirty days for helping other young hoods tear up a fellow's nice house—smashing windows and things like that. Just for kicks.

Wild kids. Mad at the world. Rebels without causes, somebody called them.

Kids with parents loaded with cash also did things like that, of course; but Danny's crowd, the Avalon Street gang, were from the other side of the tracks. Their parents, if they had parents, were not much good. Danny did not have parents. They were dead by the time he was seven. A hard-drinking uncle had taken him in. He had lived with his uncle and aunt, what time he was not in jail, until he was seventeen. How he had ever finished high school, he would never know! At eighteen he had taken off on his own. He was a mechanic, a "natural." He had worked at different jobs; that is when he was not having law-trouble.

He was doing a thirty-day stretch when he met Rita—not that Rita was there for the same reason as he. She had come with some young folks from a church, with their pastor, Dr. Stafford, for a religious service. Most of what the pastor said did not register on



Danny; but when Rita sang he was tuned in for real. She smiled at him once, for he kept watching her intently. When the service ended, the pastor mentioned the church he represented. Danny remembered it.

After getting out of jail, he went to Calvary Church, over on the other side of the city. It seemed a million miles from Avalon Street. He learned what Sunday School class Rita attended. She glanced at him and smiled in recognition; his heart flipped. Something else happened, too. When Dr. Stafford spoke at the worship hour, Danny found himself listening. The talk was strange to him—about how a fellow could become a new someone through what the minister called grace.

After the service, Rita talked with him. She introduced him to her parents. She must have talked to them about him, for the next Sunday, back at church again, her father said to him, "I am the owner of the Garver Tool Company. I need a mechanic. Know where I can find one?" Mr. Garver had his man. Whatever Danny needed in know-how in this particular work he would quickly learn. He was a "natural."

Every Sunday after that he saw Rita—only at church, of course. Then one Sunday, at a young people's meeting, Rita stood before the group and gave her testimony. She told how she came to know the Lord personally through faith. Her words caught hard at Danny's mind and heart. After the service, he asked her questions; and after the sermon that evening, she took him to see Dr. Stafford in his study.

That evening Danny Logan became a believer. What happened to him was beyond his understanding. You could not tell people about it. People who knew did not need to be told. People who did not know could not understand what you meant, probably. Things were different with Danny now. As the preacher had promised, he was a changed man.

On the job he went ahead fast. Garver liked Danny's work, for he told him so. He saved money, bought a new Chevrolet, and some good clothes. Life began to take on some of the color of the heaven Dr. Stafford once spoke about. Danny only wanted two things in life—to serve the Lord, and to marry Rita Garver.

And that night, parked in front of her father's house, he had asked her the question—and received his answer. So Danny drove around. Finally he realized he was back in his old neighborhood, on Avalon Street. He saw a tough-looking fellow, and stopped. He got out of the car.

"Hiya, Danny!" said Butch McLellan. He sauntered over to Danny, dragging on a cigarette. "Long time no see. Jail?"

Danny nodded. "Yeh. And other places."

"Kinda missed you, fella. We got things cookin' for tonight, for the gang. You're in, natch." Sure, Danny told himself, why not? This is my world. Rita made that clear, didn't she? I'll never get my head above old Avalon Street.

"What's brewing?" he said to Butch.

"Tire-cutting, man. Rich Joes are parked near Reynoff's every night. Continentals, Cads, and things. No loot in it; but real kicks, man!"

Danny nodded bitterly. "Okay. Be seeing you." He drove some more. Memories nagged him. Places he had been; things he had done; jails he had slept in; the dirt and stink of Avalon Street; Rita sitting beside him—and him never dreaming he would ever see that street again!

He parked the car and bent over the wheel, feeling sick. A prayer came out of him involuntarily. Tears were fire-drops in his eyes. He lifted his head and said aloud, "No—Lord! A man couldn't go back there—not after running into you!"

He kicked the car into action. Finally he spotted Butch and a couple of the gang. He stopped, stuck his head out the window.

"Butch! No tire-cutting for me. Don't you go, either!"

"What's gnawing you, fella?" growled Butch.

"God is gnawing me!" said Danny. "I'm going to buzz the cops, so stay away from Reynoff's, you hear?"

"Cops!" screamed Butch.

He and the others lunged toward Danny. The Chevrolet leaped from the curb. He drove to a phone booth and called the cops. He knew what he was doing. There would always be a chance the gang would find him, and administer the punishment they considered proper for a traitor. But that's how it would have to be.

Now he knew something for sure. He hadn't just "got religion." A thing had happened inside him, a big thing. He was changed. He would never get back to Avalon Street again—unless he went as a missionary!

He went to his place in a rooming house. He lay on the bed, hands locked behind his neck, thinking, while the night ran past. His heart seemed to die, then live again. A strange joy filled him. Tonight he had gotten two victories: He had proved he was not a part of Avalon Street and he could carry on, even without Rita!

Maybe, he said to himself as he lay there on the bed, someday Rita will change her mind. Maybe she won't. Maybe she would marry someone else. He hurt deep down when he thought of that. But whatever happened, his days were in the Lord's hands. He had that settled now, for real.

Now, after many months, he was watching Rita come down the church aisle. It was her wedding day. He had been able, by the Lord's help, to give her up. Oh, it had not been easy, but it had been done. As long as he lived, he would remember that. Nothing was impossible with God; there was no price too great to pay for Him!

God had been gracious. Something had happened to Rita. In a few moments she would be Mrs. Danny Logan. ●

BY W. H. COMPTON

# Decision With a Purpose

IT HAS BEEN said by many people that a young person does not know just what he wants to do and, therefore, is not in a position to make a definite decision. This might be so in some instances, but it is not true relative to being a Christian.

John the Baptist was the forerunner of Christ and he was willing to be what God willed him to be. He was very faithful in his great mission. He was so faithful that he would not refrain from

speaking out against King Herod and his sin. John grew from childhood to manhood, faithfully discharging his duty.

Samuel's mother, Hannah, wanted to be of assistance to God's work. She prayed for a son and God answered her prayer by giving her Samuel. He became a great judge. Samuel decided in his youth that he would be a man with whom God would be pleased.

One wonders what would have been the course of history if faithful people of the past had not followed God. We should realize that many times the devil tempted these persons to be deterred, but they would not yield. There are many things in these days to influence young people to forget God. Thank God for those who have decided to work with and for Him.

I have a faith and confidence in the youth of our day, especially those who have an experience with God. I honestly believe that those who have made a decision for Christ had a purpose in mind. The decision a person makes should have a purpose worth cultivating. In the past, thousands just made decisions without a purpose. One must have an objective. There needs to be a goal toward which to work. Our purpose in making a decision should be to rescue every lost person possible. Christ's purpose in coming into this world was to save the lost. His was a great purpose and He is our example. We should follow in His steps.

IN A RECENT radio program an atheist said that he did not believe in the Bible. He added that he did not believe in either God or Christ. This man has a purpose in mind and that is to keep others from believing in the Bible and its truths. Since he is on the job fighting for the wrong, then we need to fight night and day for the purpose we have in mind.

When I decided for Christ over thirty years ago, I had a purpose in mind. I desired to go to church, live right, pray, read the Bible and live faithfully until He comes or calls me home. I have that purpose

The Reverend W. H. Compton, a constant contributor to Church of God publications, is pastoring the church in Delbarton, West Virginia. The book, *Selected Sermon Subjects*, was compiled by Compton.



in mind today. Young people, you have the ability to do something for God. Many of you are doing it. However, there are greater heights and deeper depths in Christ. Do not allow the world to have you. The world has attractions but refuse to be affected for there is nothing in this world that can satisfy the heart and soul except Jesus. Moses stated that there is pleasure in sin for a moment, but he advised us to suffer for awhile and live happily in the eternity forever and ever.

Those who have been faithful in the past could have listened to the enemy but they did not. What if Jesus had done differently? What if John the Baptist, Paul, Peter, James, John, Elijah, Enoch, Elisha, Abraham and some others had been different? If these would have listened to the tunes of the world, then we would not have the great things which are recorded about them.

Young people, have the courage to live the Christian life. Daniel lived for God in the den of lions. Shadrach, Meshach and Abed-nego stood for Him in the fiery furnace. These examples are definite proof that the Christian life can be lived anywhere, for there is a way out for all who will trust the Saviour. Jesus made a decision because there was a purpose to consider. He escaped, but it was by the way of Calvary. Peter escaped, but it was by being crucified. Paul escaped, but it was by the way of Nero's block. Stephen escaped, but it was by being stoned to death.

My decision for Christ carries a purpose today. I believe that every individual who has been born again has a responsibility. One will answer to God for the way he has lived. God gave us a life and He wants us to use it for Him. May we fulfill the purpose for which we are here. ●



Plan Now to Attend Youth Night at the

# BY LANELLE HARPER *Fiftieth* *General Assembly*

*(The pictures on this page are from the 1962 General Assembly)*

Plans for Youth Day at the Fiftieth General Assembly of the Church of God which will meet in Dallas, Texas, August 11-15, have been completed, according to the Reverend Cecil B. Knight, National Sunday School and Youth Director. Following the theme, "For Me to Live Is Christ," the date set for the event is Thursday, August 13.

The evening youth speaker will be the Reverend Paul LaVerne Walker, pastor of the Hemphill Avenue Church of God in Atlanta, Georgia. His message will deal with some phase of the day's theme.

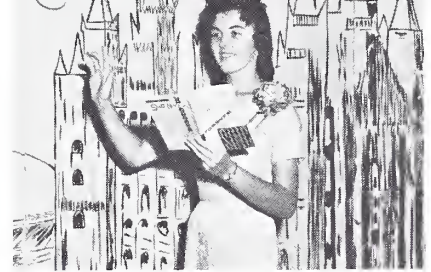
Among the other activities to be included is the teen talent contest featuring five categories: vocal soloists, vocal groups (duets, trios, quartets), choirs, instrumental numbers and song leading. Almost every state will be represented in the competition, with each contestant having been chosen at his state camp meeting.

Meeting at the, host hotel, the Adolphus, the contestants will per-

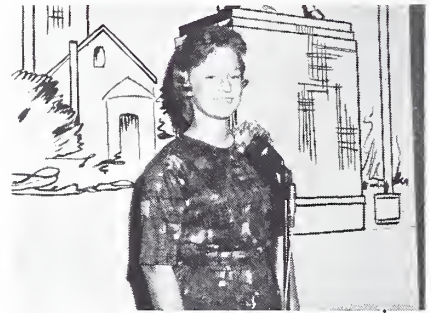
form before the judges during the first two days of the Assembly. All preliminary executions will be taped, and the winners' selections will be recorded and released on a long play Hi-Fi album entitled "Sounds of Dallas." Some of the other musical highlights of the Assembly will also be on the record.

Two winners from the five talent categories will be awarded \$500 scholarships to Lee College. The final criterion will be the college entrance examination which will be given the winners to determine the recipients of the scholarships.

Other highlights planned for the youth during the Assembly are the teen and young people's banquets. To be served Texas style buffet, the teen banquet for ages 13-19 will be on Wednesday evening at five o'clock. The traditional young people's banquet, also buffet, for young persons 20-35 years old is planned for Friday evening at five o'clock. Most of the entertainment will be furnished by the teen talent parade. ●



**Billie Roberts, Tollohassee, Florida,**  
winner in Sang Leader Division



**Mory Ann Orndarff, Phoenix, Arizona,**  
winner in Vocol Division



**Charles Novelle, Pulaski, Virginia,**  
winner in Instrumental Division



**Jeonine Zochory, Arcata, California,**  
first runner-up in Vocal Division



**Soddy Youth Choir, Soddy, Tennessee,** winner in Choir Division

does a simple majority of the students accept "the idea of God becoming flesh." Even at Presbyterian-affiliated Davidson College, only half the students subscribe to that belief.

Of students who indicated disbelief in or ignorance of the existence of a Divine Presence, a majority of those in seven of the schools said that "philosophical considerations, such as logical refutations of theoretical proofs of the existence of God" contributed most to their present attitude toward religion.

A majority of students in only five of the twelve schools believes in immortality, "if this is taken to mean the continued existence of the individual soul as a surviving entity after the end of organic life."

One can thank God for Inter-Varsity Christian Fellowship, Campus Crusade for Christ, and similar evangelical student endeavors tending to counteract the confused philosophy of the world that has infiltrated our educational institutions. Perhaps our best weapon against the alarming trend is to (1) pray and (2) give wherever some thoroughly sound evangelical emphasis is prevalent on a campus. International Students likewise should be commended and supported in its worthwhile ministry to students.

If indeed our students of today are hopelessly entrenched in a mish-mash of unbelief and confusion, as this survey seems to indicate, then the time to strike has come. An all-out effort, not only on the part of the three specialist organizations mentioned but also from every believer, might help to stem the tide of heathendom in our educational institutions. Any volunteers? ●

**R**ECENTLY A three-district Sunday School and youth convention convened in Avondale, Georgia. This convention, planned and directed by the state Sunday School and youth director, the Reverend Wallace Swilley, was significant for two reasons. Firstly, because the convention embodied workshops, films, and sermons; secondly, because that convention concluded the tenth year of district, area, and state convention work for the Reverend Swilley.

Wallace became state Sunday School and youth director of Georgia the first Sunday in April, 1954. Born in Valdosta, Georgia, the son of a minister, Wallace has served his native state effectively over the past decade. He soon distinguished himself as a competent state leader by conducting workshops annually on each district throughout the state, by efficiently directing a statewide youth camp each summer, by his excellent preaching, and by the duet singing of himself and his wife, Ernestine.

His wife and two sons have greatly assisted Wallace in his work. Not only does Ernestine sing and play the piano in a most competent manner, but she is also a very capable lecturer, having lectured regularly in workshops throughout the state. Though the boys are young, Mark being six and Duane eleven, they each help their father in convention work by demonstrating the usefulness of puppets. Duane actually tells Bible stories using puppets.

Wallace is a regular attendant of the National Sunday School Association's annual conventions and has lectured in these conventions. A few years ago he conducted four Sunday School and youth conventions in Jamaica, assisted by two other state directors.

His plans for the future? Wallace will not be state director of Georgia after the General Assembly in August because of the limitation upon a state director's tenure. He will probably go to another state as state director or will pastor. ●

—Reporter

## Ten Years of Service





## JACKSONVILLE, FLORIDA, YOUTH

On February 15, 1964, the Sweetheart Banquet of the Springfield Church of God was held in the spacious Wilmington Room of the A.C.L. Building, Jacksonville, Florida. Mrs. Marie Watkins, superintendent of the senior high department, planned and prepared everything necessary for this gala occasion. Five girls from her department competed for the honor of "Miss Sweetheart of 1964." They raised orphanage money for their project and the church quota for the orphanage this year was reached.

Many thanks to these young ladies for a job well done. Mrs. Margaret Smith (far left) from Memphis, Tennessee, was "Miss Sweetheart of 1963." She and her husband were guests so that she

could crown "Miss Sweetheart of 1964." Miss Cheryl Bethune (third from left) was the winner. The other contestants were Misses Sandra Anderson, Sonja Lane, Gloria Mack, and Cheryl Wood.

Rev. Ray H. Hughes, President of Lee College, was guest speaker. Among other guests were Mr. and Mrs. Philemon Roberts, State Sunday School and Youth Director of Florida; Miss Patricia Harris; Rev. and Mrs. J. W. Peeples; and Rev. and Mrs. J. T. Roberts. Mrs. Sarah McClure was mistress of ceremonies. Ronald Dykes was the organist.

This has become an annual affair for the senior high department of the Springfield Church of God. We are looking forward to "Miss Sweetheart of 1965."

—F. L. Braddock, pastor



## FLINT, MICHIGAN, LAMPLIGHTERS

Utilizing the new educational building for the first time, the West Flint Church of God held its Senior Lamplighters' Valentine get-together in the lower auditorium on Saturday, February 15. Over fifty-five were in attendance. Sponsors were Mr. and Mrs. Don Dingess, Mr. and Mrs. Ernest Green, Mr. and Mrs. John Combs and Mrs. Mary Ellen Melton.

## LOUDON CHURCH OF GOD HAS CORONATION

These young people (pictured at left) were the participants in a king and queen contest that took place at the Loudon Church of God. The competition ran for four weeks. It began on March 4 and closed April 1. Both juniors and seniors competed. The contest netted \$205.87. Seated on the front row are the winners of the Junior Y.P.E. king and queen contest: Billie Wayne Cook and Melissa Moser. Runners-up are Paul Scott and Vicki Scott.

On the back row, standing left to right are the winners of the Senior Y.P.E. king and queen contest: Don Scott and Wanda Self. Runners-up are Gene McNabb and Connie Scott.

Standing to the extreme right is Sandra K. Bragg, president of the Y.P.E. She is very proud of this accomplishment and wishes to thank all of those who participated, also those who contributed to the candidates.

Wednesday evening at 7:30 p.m. the Y.P.E. president crowned the newly-elected kings and queens. Gifts were presented to the winners and consolation prizes were awarded the runners-up.

—Sandra K. Bragg, reporter

## Loudon, Tennessee, Youth



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SILER CITY, NORTH CAROLINA

## Regional Conventions in Washington

The beautiful State of Washington is divided by the great Cascade Mountains. We call these divisions Eastern and Western Washington.

This year instead of having a youth convention on every district, we had two regional conventions; one in Pasco and the other in Tacoma. We were privileged to have as our guest speakers, Reverend George Broome, overseer of Idaho and Reverend John Nichols, overseer of Oregon.

I feel definitely that the regional conventions have proved to be of greater importance than the individual district conventions. By this means we are able to put more finance and better workers in our conventions. Below is a report from our host pastors.

*Pasco: Reverend Billy Olds, pastor*

Pasco, Washington, was host to the 1964 Sunday School and Youth Convention. The convention was under the capable leadership of our state Sunday School and youth director, Reverend Bob Moore. Four different workshops pertaining to soul-winning and a film entitled "Missionary to Walker's Garage," were some of the highlights of the convention.

Reverend George Broome, State Overseer of Idaho, was our convention speaker. God mightily anointed Brother Broome each night as he ministered to us. The messages were very timely and the hearts of the congregation were stirred in a great way. The altars were filled with people dedicating their lives to God's service. It was a very successful convention in every way. I feel that our workers returned to their respective churches with a greater zeal to work for God.

*Tacoma: Reverend Melvin Drake, pastor*

The Regional Convention of Western Washington, held March 20, 21 at Tacoma, was by all standards a great success. On Friday night there was standing room only. The Saturday night crowd was also a capacity crowd. ●

—Reporter



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4.				

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To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

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**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

# NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

## Total Monthly Attendance for March

Greenville (Tremont Avenue), South Carolina	5,151
East Lumberton, North Carolina	1,253
Kannapolis (Elm Street), North Carolina	827
East Gadsden, Alabama	800
Radnor, West Virginia	664
Atlanta (Hemphill), Georgia	634
Tampa (Sulphur Springs), Florida	605
Tampa (Buffalo Avenue), Florida	597
Vaucluse, South Carolina	572
Orlando (Orange Avenue), Florida	525

## TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	26
Ohio	19
Alabama	18
Florida	18
Pennsylvania	18
West Virginia	16
Oklahoma	15
Tennessee	13
Arkansas	11
North Carolina	10

## REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	53
New Sunday Schools organized since June 30, 1963	88
Total Sunday Schools organized since June 30, 1963	141

## TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it is the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report all visits to the state director.

Dayton (East Fourth), Ohio	5,000
Greenville (Tremont Avenue), South Carolina	4,200
Middletown (Clayton), Ohio	4,000
Cincinnati (Central Parkway), Ohio	2,398
Rome (North), Georgia	2,244
Canton (9th and Gibbs), Ohio	2,195
St. Louis (Gravois), Missouri	1,755
Woodruff, South Carolina	1,706
South Lebanon, Ohio	1,700
Jacksonville (Springfield), Florida	1,509

## NOTICE

In listing last year's Y.W.E.A. offerings by states, Arkansas was listed as giving \$756.00. The corrected amount is \$919.57. Our thanks to Joe Bailey, state director, and Arkansas for their response to Y.W.E.A.

## Young People's Endeavor

### Average Weekly Attendance

March 1964

### 200 and Over

Cincinnati (Central Parkway), Ohio	329
Dayton (East 4th), Ohio	323
Middletown (Clayton), Ohio	320
Monroe, Georgia	267
Greenville (Tremont), South Carolina	209
Muncie, Indiana	200
Goldsboro, North Carolina	200

### 150-199

Austin, Indiana	198
Buford, Georgia	183
Atlanta (Hemphill), Georgia	175
Wilmington, North Carolina	173
Sevierville (Park Road), Tennessee	169
East Lumberton, North Carolina	168
Canton (9th and Gibbs), Ohio	167
Lexington, North Carolina	160
Orlando (Orange Avenue), Florida	159
South Lebanon, Ohio	157
Mercersburg, Pennsylvania	157
Atlanta (Riverside), Georgia	156
Jacksonville (Springfield), Florida	155

### 100-149

London, Ontario, Canada	146
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Windsor, Ontario, Canada	148
Dicks Chapel, Tennessee	147
Garden City, Florida	146
Hamilton (7th and Chestnut), Ohio	143
Lakeland (Lake Wire), Florida	142
Saddle Tree, North Carolina	142
Tampa (Sulphur Springs), Florida	140
McMinnville, Tennessee	140
Crumbleys Chapel, Alabama	139
Williamsburg, Pennsylvania	136
West Minot, South Dakota	136
Seaford, Delaware	135
Radford, Virginia	135
Wyandotte, Michigan	132
Iowa Park, Texas	131
Parrott, Virginia	131
Brunswick (Norwich Street), Georgia	130
South Sidney, Ohio	129
Whitwell, Tennessee	128
Louisville (Highland Park), Kentucky	125
Portsmouth, Virginia	125
Scottsboro, Alabama	124
Newport News, Virginia	123
Dallas (Oak Cliff), Texas	122
Fort Lauderdale, Florida	120
Rossville, Georgia	120
Crescent Springs, Kentucky	120
Vanceburg, Kentucky	120
Salisbury, Maryland	120
Straight Creek, Alabama	119
Swift Current, Canada	119
Morgantown, Mississippi	119
Erwin, North Carolina	119
Perry, Florida	118
Rifle Range, Florida	118
Oakdale (Mobile), Alabama	117
Kite, Georgia	117
Cumberland, Maryland	116
Dayton (Hoover), Ohio	116
Valley Forge, Tennessee	116
Fort Worth (Riverside), Texas	116
Vanceboro, North Carolina	115
Dayton, Tennessee	115
Fort Myers, Florida	114
Plasterco, Virginia	114
Morgantown, North Carolina	113
Greer, South Carolina	113
Plant City, Florida	112
Waycross (Brunel Street), Georgia	112
West Flint, Michigan	112
Dayton (Oakridge Drive), Ohio	112
Van Dyke, Michigan	111
Charleston, Tennessee	111
Cleveland (Brookside), Ohio	110
Tampa (Buffalo), Florida	109
Gaffney, South Carolina	109
Granite City, Illinois	109
Miamisburg, Ohio	109
Kelso, Washington	108
Cincinnati (Hatmaker), Ohio	107
Johnson City, Tennessee	107
Lenoir City, Tennessee	107
West Frankfort, Illinois	106
Easton, Maryland	106
Thompsons Chapel, Tennessee	106
Somerset, Kentucky	105
Princeton, North Carolina	105
Marion, South Carolina	105
Middle Valley, Tennessee	105
Graham, Texas	105
Pasco, Washington	105
Pompano Beach, Florida	104
Savannah (Derenne Avenue), Georgia	104
Benson, North Carolina	104
Chattanooga (North), Tennessee	104
West Liberty, Kentucky	103
Brooklyn, Maryland	103
Pontiac, Michigan	103
Bladenboro, North Carolina	103
Lancaster, Ohio	103
Langley, South Carolina	103
Paris, Texas	103
Lake Placid, Florida	102
Ferndale, Michigan	102
Ninety Six, South Carolina	102
South Mt. Zion, Georgia	100
Catlettsburg, Kentucky	100
Crisfield, Maryland	100

### 75 to 99

Birmingham (Pike Avenue), Alabama	99
Jemison, Alabama	99
South Bethel, Alabama	99
Mt. Dora, Florida	99
Thomaston, Georgia	99
Lakedale, North Carolina	99
North Henderson, North Carolina	99
Clarksburg, West Virginia	99
Princeton, West Virginia	99
Arcadia, Florida	98
Orlando (East), Florida	98
Douglas, Georgia	98
Thomasville, North Carolina	98
Willard, Ohio	98



Indian Springs, Alabama	97	Newark, Ohio	84
Nassau (Faith Temple), Bahamas	97	Manatee, Florida	83
Haines City, Florida	97	Sanford, Florida	83
Tampa (Temple Terrace), Florida	97	Edgemere, Maryland	83
Monroe (4th Street), Michigan	97	Four Oaks, North Carolina	83
West Point, Mississippi	97	Hayesville, North Carolina	83
Oxford, Ohio	97	South Rocky Mount, North Carolina	83
Cleveland (North), Tennessee	97	Chester, South Carolina	83
Marbury, Alabama	96	Buhl, Alabama	82
Griffin, Georgia	96	Donalds, South Carolina	82
Carlsbad (9th and Missouri), New Mexico	96	Gap Hill, South Carolina	82
East Burlington, North Carolina	96	Georgetown, South Carolina	82
Randleman, North Carolina	96	Knoxville (8th Avenue), Tennessee	82
Hamilton (Kenworth), Ohio	96	Amarillo (West), Texas	82
Hemingway, South Carolina	96	Oak Hill, West Virginia	82
Skyline, Alabama	95	Bessemer, Alabama	81
Couches Fork, Kentucky	95	Wynne, Arkansas	81
Ashland, Ohio	95	Port St. Joe, Florida	81
Lawton, Oklahoma	95	Dalton, Georgia	81
East Liberty, Pennsylvania	95	Oklahoma City (Southwest), Oklahoma	81
Baldwin, Georgia	94	Chattanooga (East), Tennessee	81
Fair Haven, North Carolina	94	Spring Hill, Alabama	80
Gastonia (7th Avenue), North Carolina	94	Tarpon Springs, Florida	80
Somerset, Pennsylvania	94	Lawrenceville, Georgia	80
Rock Hill (Cedar Street), South Carolina	94	Collinsville, Illinois	80
Cleveland (South), Tennessee	94	Hammond (North), Indiana	80
Groveland, Florida	93	Pinsonfork, Kentucky	80
Benton, Illinois	93	Baton Rouge, Louisiana	80
Big Rapids, Michigan	93	West Concord, North Carolina	80
River Rouge, Michigan	93	Anderson (McDuffie), South Carolina	80
Natchez, Mississippi	93	Hiwassee, Tennessee	80
Woodruff, South Carolina	93	MacArthur, West Virginia	80
Mallory, West Virginia	93	Prichard (Wilson Avenue), Alabama	79
Franklin, Ohio	92	Gary, Indiana	79
North Ridgeview, Ohio	92	Wallins, Kentucky	79
Columbia (Elmwood), South Carolina	92	Tarboro, North Carolina	79
Honea Path, South Carolina	92	Pelzer, South Carolina	79
Zion Ridge, Alabama	91	Adamsville, Alabama	78
Starke, Florida	91	Alabama City, Alabama	78
Zion, Georgia	91	Kimberly, Alabama	78
Lexington (Liberty), Kentucky	91	Shady Grove, Alabama	78
South Henderson, North Carolina	91	Sumiton, Alabama	78
West Durham, North Carolina	91	Jacksonville Heights, Florida	78
Ablene, Texas	91	Mt. Olivet, Georgia	78
Anniston, Alabama	90	Cambridge, Maryland	78
Masseyline, Alabama	90	Massillon, Ohio	78
Milford, Delaware	90	North East, Pennsylvania	78
Bartow, Florida	90	Auburn, Virginia	78
Riviera Beach, Florida	90	Dunfordsown, Virginia	78
St. Louis (Gravois), Missouri	90	Pulaski, Virginia	78
Waynesboro, Pennsylvania	90	Kenova, West Virginia	78
Key West, Florida	89	Mobile (Krafton), Alabama	77
Lorain, Ohio	89	Palatka, Florida	77
Claysburg, Pennsylvania	89	Samoset, Florida	77
Greenville (Woodside), South Carolina	89	Albany (East), Georgia	77
Marion, Virginia	89	Alma, Georgia	77
Elkins, West Virginia	89	Columbus (Frebis), Ohio	77
Birmingham (South Park), Alabama	88	Fort Mill, South Carolina	77
Fort Pierce, Florida	88	Gainesville, Florida	76
Lake City, Florida	88	Jacksonville (Lane Avenue), Florida	76
Chase, Maryland	88	Carrollton, Georgia	76
Everett, Pennsylvania	88	Jesup, Georgia	76
McColl, South Carolina	88	Lavonia, Georgia	76
Parrish, Alabama	87	Oakview, Georgia	76
Jacksonville (Southside Estates), Florida	87	Rome (West), Georgia	76
Orlando, Florida	87	Valdosta, Georgia	76
Taft, Florida	87	Hazard, Kentucky	76
Lawrenceville, Illinois	87	Lancaster, Kentucky	76
Corbin, Kentucky	87	Isola, Mississippi	76
Dwarf, Kentucky	87	Roxboro, North Carolina	76
Lexington (7th Street), Kentucky	87	Wilson, North Carolina	76
Boonsboro, Maryland	87	Shelby, Ohio	76
High Shoals, North Carolina	87	Portland (Powell), Oregon	76
Oregonia, Ohio	87	Erie (Brown Avenue), Pennsylvania	76
Nashville (Meridian), Tennessee	87	Columbia (West), South Carolina	76
Talladega, Alabama	86	Parkersburg, West Virginia	76
Lake Worth, Florida	86	Gardendale, Alabama	75
Statesboro, Georgia	86	Apopka, Florida	75
Newport, Kentucky	86	Jacksonville (Kings Highway), Florida	75
Greenville, North Carolina	86	Mulberry, Florida	75
Jacksonville, North Carolina	86	West Hollywood, Florida	75
Troutman, North Carolina	86	Robinson, Illinois	75
Logan, West Virginia	86	East Gary, Indiana	75
Phoenix (Southwest), Arizona	85	Stinnett, Kentucky	75
Palmetto, Florida	85	Detroit (Palmer Park), Michigan	75
Detroit (Tabernacle), Michigan	85	Royal Oak, Michigan	75
Mitchell Chapel, Mississippi	85	Hopewell, Missouri	75
Clinton, North Carolina	85	Stoneville, Mississippi	75
Dudley Shoals, North Carolina	85	Coats, North Carolina	75
Laurens, South Carolina	85	Cornelius, North Carolina	75
Johnson City (East), Tennessee	85	Patetown, North Carolina	75
Midland, Texas	85	Sidney, Ohio	75
Christiansburg, Virginia	85	Cookeville, Tennessee	75
Republic, Alabama	84		
Caraway, Arkansas	84		
Ravenna, Kentucky	84		
Hagerstown, Maryland	84		
Chadbourne, North Carolina	84		
Hudson, North Carolina	84		
Roanoke Rapids, North Carolina	84		

#### **SPIRITUAL RESULTS AMONG OUR YOUTH** **March 31, 1964**

Saved	3,982
Sanctified	1,727
Filled with Holy Ghost	1,429
Added to the Church	1,075

Since June 30, 1963

Saved	30,914
Sanctified	14,068
Filled with Holy Ghost	11,526
Added to the Church	8,073

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# Sunday School and Youth Statistics



by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
March 1964

500 and Over

Greenville (Tremont Avenue), South Carolina	953
Middletown (Clayton), Ohio	948
Canton (9th and Gibbs), Ohio	898
Dayton (East Fourth), Ohio	828
Cincinnati (Central Parkway), Ohio	754
Griffin, Georgia	600
Jacksonville (Springfield), Florida	563
Cleveland (North), Tennessee	559
Atlanta (Hemphill), Georgia	558
Hamilton (7th and Chestnut), Ohio	549

400-499

Cleveland (Brookside), Ohio	465
West Flint, Michigan	453
Wilmington (4th), North Carolina	442
Kannapolis (Elm Street), North Carolina	430
Sumiton, Alabama	427
Alabama City, Alabama	412
South Gastonia, North Carolina	402
Buford, Georgia	400

300-399

Anderson (McDuffie), South Carolina	395
Lenoir City, Tennessee	393
Tampa (Buffalo Avenue), Florida	384
Detroit (Tabernacle), Michigan	367
Chattanooga (North), Tennessee	365
Avondale Estates, Georgia	360
Savannah (Derenne Avenue), Georgia	354
Dillon, South Carolina	353
Lakeland (Lake Wire), Florida	352
Austin, Indiana	350
East Liberty, Pennsylvania	350
Newport News, Virginia	350
Mobile (Crichton), Alabama	345
Monroe (4th Street), Michigan	342
Winchester, Kentucky	337
West Gastonia, North Carolina	336
West Indianapolis, Indiana	330
Anderson (Osborne), South Carolina	327
Dayton (Oakridge Drive), Ohio	323
Milford, Delaware	320
Ft. Pierce, Florida	318
Tampa (Sulphur Springs), Florida	314
Radford, Virginia	314
Daisy, Tennessee	313
Parkersburg, West Virginia	310
Orlando (Orange Avenue), Florida	304
Cleveland (South), Tennessee	304
Erwin, North Carolina	301
South Lebanon, Ohio	301
East Lumberton, North Carolina	300

200-299

Phoenix (44th Street), Arizona	298
Princeton, West Virginia	298
Goldboro, North Carolina	297
Alexandria, Virginia	297
Rock Hill (Cedar Street), South Carolina	293
Pulaski, Virginia	292
Knoxville (Central), Tennessee	289
Whitwell, Tennessee	285
St. Louis (Gravols), Missouri	283
Lancaster, Ohio	283
St. Charles, Missouri	281
Rome (North), Georgia	276
Fort Mill, South Carolina	274
Melbourne, Florida	273
Cincinnati (Hatmaker), Ohio	273
Brunswick (Norwich Street), Georgia	271
Dalton, Georgia	271
Salisbury, Maryland	267
Van Dyke, Michigan	260
Ft. Myers, Florida	259
York, South Carolina	253

Jackson (Bailey Avenue), Mississippi	252
Greer, South Carolina	252
Jesup, Georgia	250
Louisville (Highland Park), Kentucky	250
Wilson, North Carolina	250
Akron (Market), Ohio	249
Lenoir, North Carolina	247
Springfield, Ohio	247
Lakeland (West), Florida	246
Lexington, North Carolina	246
Nashville (Meridian Street), Tennessee	245
Columbia (Elmwood), South Carolina	244
Augusta (Crawford Avenue), Georgia	242
South Rocky Mount, North Carolina	242
Rifle Range, Florida	241
Laurinburg, North Carolina	240
Johnson City, Tennessee	238
West Danville, Virginia	238
Pontiac, Michigan	237
Easton, Maryland	236
Columbus (Freble), Ohio	235
Langley, South Carolina	234
Atlanta (Riverside), Georgia	233
Louisville (Faith Temple), Kentucky	233
Somerset, Kentucky	233
Mercersburg, Pennsylvania	232
Lawton (Lee), Oklahoma	231
Greenville (Woodside), South Carolina	231
Crumbleys Chapel, Alabama	230
East Burlington, North Carolina	229
Middletown (Oxford), Ohio	229
Logan, West Virginia	229
Wyandotte, Michigan	228
Rossville, Georgia	227
Birmingham (South Park), Alabama	226
Washington, D.C.	225
Lawrenceville, Georgia	225
Dayton, Tennessee	225
Naples, Florida	224
Charlotte (Parkwood), North Carolina	224
Ft. Lauderdale, Florida	221
Perry, Florida	221
Lexington (7th Street), Kentucky	221
Saddle Tree, North Carolina	220
Lake City, South Carolina	220
Huntsville (Governors Drive), Alabama	219
South Sidney, Ohio	219
Birmingham (Pike Avenue), Alabama	218
Sidney, Ohio	218
Norfolk, Virginia	218
Fayetteville, North Carolina	217
Brooklyn, Maryland	216
Kelso, Washington	216
Thomasville, North Carolina	215
Alma, Georgia	214
Newport, Kentucky	212
Greenville (Park Place), South Carolina	212
Huntington, West Virginia	212
Greenwood (Durst Avenue), South Carolina	211
Xenia, Ohio	210
Cramerton, North Carolina	209
Belton, South Carolina	207
Garden City, Florida	206
Hamilton (Kenworth), Ohio	206
Miamisburg, Ohio	206
Chattanooga (Fourth Avenue), Tennessee	206
Pinsonfork, Kentucky	205
Willard, Ohio	205
Walhalla I, South Carolina	205
Pelzer, South Carolina	204
Anniston, Alabama	203
Franklin, Ohio	203
Chester, South Carolina	203
Sanford, North Carolina	202
Calhoun, Georgia	201
Waycross (Brunel Street), Georgia	201
East Belmont, North Carolina	201
Marion, South Carolina	201
Mobile (Krafton), Alabama	200

Miami, Florida	200
Dayton (Hoover), Ohio	200
125-199	
Valdosta, Georgia	199
Hamilton (Tabernacle), Ohio	199
Williamsburg, Pennsylvania	199
Greenville, Mississippi	198
McMinnville, Tennessee	198
Plant City, Florida	197
Gastonia (Ranlo), North Carolina	197
North Rocky Mount, North Carolina	197
McColl, South Carolina	197
East Gadsden, Alabama	196
Vanceburg, Kentucky	196
Hope Mills, North Carolina	196
Kettering, Ohio	195
Claysburg, Pennsylvania	195
Mill Creek, West Virginia	195
Okeechobee, Florida	194
Vero Beach, Florida	194
Memphis (Park Avenue), Tennessee	194
Eloise, Florida	193
Macon (Napier Avenue), Georgia	193
Chicago (Bridgeview), Illinois	193
Gaffney, South Carolina	193
Sanford, Florida	192
Winter Garden, Florida	192
Chicago (Roseland), Illinois	192
Thomaston, Georgia	191
Dearborn, Michigan	191
Lake Wales, Florida	190
Macclesney, Florida	190
Ferndale, Michigan	190
Carson Springs, Tennessee	190
Talladega, Alabama	189
Lake City, Florida	189
Ashland, Ohio	189
Paris, Texas	189
West Liberty, Kentucky	188
Columbus (Belvidere), Ohio	186
Greenville, North Carolina	185
Knoxville (Eighth Avenue), Tennessee	185
Middle Valley, Tennessee	185
Sevierville (High Street), Tennessee	185
Glenrock, Virginia	185
Georgetown, South Carolina	184
South Boston, Virginia	184
Springfield, North Carolina	183
Akron (Albright), Ohio	183
Charleston (King Street), South Carolina	183
Verdunville, West Virginia	182
Ft. Wayne (Third), Indiana	181
Belle Glade, Florida	179
Lavonia, Georgia	179
Indian Springs, Alabama	178
Somerset, Pennsylvania	178
Bristol, Tennessee	178
Sevierville (Park Road), Tennessee	178
Pasco, Washington	178
Largo, Florida	177
Riverdale, Georgia	176
Tifton, Georgia	176
Beattyville, Kentucky	176
Covington, Louisiana	176
Orangeburg, South Carolina	176
Decatur, Alabama	175
Sylacauga, Alabama	175
Bartow, Florida	175
Jacksonville (Southside Estates), Florida	175
Benton, Illinois	175
Hammond, Indiana	175
River Rouge, Michigan	175
Morganton, North Carolina	175
Lebanon, Pennsylvania	175
Roanoke, Virginia	175
Birmingham (North), Alabama	174
Apopka, Florida	174
Haines City, Florida	174
Leesburg, Florida	174
Straight Creek, Alabama	173
Manatee, Florida	173
North Ridgeville, Ohio	173
Pensacola, Florida	172
Eldorado, Illinois	172
Lakedale, North Carolina	172
Elyria, Ohio	172
Newark, Ohio	172
Parrott, Virginia	172
Adamsville, Alabama	171
Groveland, Florida	171
Warren, Ohio	171
Honea Path, South Carolina	171
Mt. Olive, Tennessee	171
Ft. Worth (Riverside), Texas	171
Pratt City, Alabama	170
Greenwood (South), South Carolina	170
Seneca, South Carolina	170
Dallas (Oak Cliff), Texas	170



Prichard (Wilson Avenue), Alabama	169
Clearwater, Florida	168
Hagerstown, Maryland	168
Woodruff, South Carolina	168
Hixson, Tennessee	168
MacArthur, West Virginia	168
Chase, Maryland	167
Wake Forest, North Carolina	167
Bassett, Virginia	167
Lindale, Georgia	166
Baton Rouge, Louisiana	166
Ninety Six, South Carolina	166
Elkins, West Virginia	166
Weyanoke, West Virginia	166
Spring Hill, Alabama	165
Catlettsburg, Kentucky	165
Mount Pleasant, Maryland	165
Royal Oak, Michigan	165
Patetown, North Carolina	165
Williamson, South Carolina	165
La Follette, Tennessee	165
Tarpon Springs, Florida	164
Moorestville, North Carolina	164
Lancaster, South Carolina	164
Loxley, Alabama	163
East Indianapolis, Indiana	163
Asheboro, North Carolina	163
Toledo (Segur), Ohio	163
Pompano Beach, Florida	162
Solway, Tennessee	162
Martinsville, Virginia	162
Albany (Eighth Avenue), Georgia	161
West Hillsboro, North Carolina	161
Chattanooga (East Ridge), Tennessee	161
Brenton, West Virginia	161
Jacksonville (Lane Avenue), Florida	160
Cleveland (Cooley), Ohio	160
Everett, Pennsylvania	160
Ware Shoals, South Carolina	160
Kingsport (Chestnut Street), Tennessee	160
Maybeury, West Virginia	160
Orlando, Florida	159
Albany (East), Georgia	159
Boonsboro, Maryland	159
Lake Placid, Florida	158
Chicago (Narragansett), Illinois	158
Williamsport, Maryland	158
Findlay, Ohio	158
Portland (Powell), Oregon	158
Dividing Ridge, Tennessee	158
Gary, Indiana	157
Crisfield, Maryland	157
Lorain, Ohio	157
Lemmon, South Dakota	157
Chicago (North), Illinois	156
Willow Run, Michigan	156
Walhalla II, South Carolina	156
Trafford, Alabama	155
Natchez, Mississippi	155
Washington, North Carolina	155
North Danville, Virginia	155
Tallahassee, Florida	154
Baldwin, Georgia	154
Crescent Springs, Kentucky	154
Charlottesville, Virginia	154
Demorest, Georgia	153
Mount Olivet, Georgia	153
Shepherds Fold, Louisiana	153
Kimberly, Alabama	152
Cleveland (Mt. View), Ohio	152
Great Falls, South Carolina	152
Portsmouth, Virginia	152
Gainesville, Florida	151
Savannah (Northside), Georgia	151
Carlsbad (9th and Missouri), New Mexico	151
Princeton, North Carolina	151
Greenville (Washington), South Carolina	151
Valdese, North Carolina	150
Delbarton, West Virginia	150
Marianna, Florida	149
Riviera Beach, Florida	149
Atlanta (Northside), Georgia	149
Tarboro, North Carolina	149
Florence, South Carolina	149
Tampa (Temple Terrace), Florida	148
Rome (East), Georgia	148
New Orleans (Spain Street), Louisiana	148
Bladenboro, North Carolina	148
Fairhaven, North Carolina	148
Cincinnati (Eastern), Ohio	148
Memphis (Barton Heights), Tennessee	148
Mobile (Oakdale), Alabama	147
Arcadia, Florida	147
Miami (North), Florida	147
Elkton, Maryland	147
Lowell, North Carolina	147
Massillon, Ohio	147
North East, Pennsylvania	147
Cocoa, Florida	146
Ft. Pierce, Florida	146
Rockmart, Georgia	146

Rockingham, North Carolina	146
Easley, South Carolina	146
Cookeville, Tennessee	146
Otis, Florida	145
Carrollton, Georgia	145
Marietta, Georgia	145
Wallins, Kentucky	145
Josephs Chapel, Mississippi	145
Charlotte (Camp Greene), North Carolina	145
Roseland, Ohio	145
Metter, Georgia	144
Freeburn, Kentucky	144
Port Huron, Michigan	144
Samoset, Florida	143
Mableton, Georgia	143
St. Louis (Webster Groves), Missouri	143
Marietta, Ohio	143
Oxford, Ohio	143
Hester Town, North Carolina	142
Birmingham (Woodlawn), Alabama	141
Hartselle, Alabama	141
Atlanta (East), Georgia	141
Corbin, Kentucky	141
Grand Rapids, Michigan	141
Hattiesburg, Mississippi	141
Charlotte (Hoskins), North Carolina	141
Gap Hill, South Carolina	141
Graysville, Tennessee	141
Buhl, Alabama	140
Davenport, Iowa	140

Donalds, South Carolina	140
John Sevier, Tennessee	140
Davis Creek, West Virginia	140
Fitzgerald, Georgia	139
West Frankfort, Illinois	139
Greensboro (Glenwood), North Carolina	139
Norwood, North Carolina	139
Soddy, Tennessee	139
Tyner, Tennessee	139
Chokoloskee, Florida	138
Toccoa, Georgia	138
Ravenna, Kentucky	138
Maiden, North Carolina	138
Akron (Kentucky), Ohio	138
Knoxville (Oakwood), Tennessee	138
Morristown, Tennessee	138
Christiansburg, Virginia	138
South Richmond, Virginia	138
Bradford, Alabama	137
Masseyline, Alabama	137
Warner Robins (Houston Road), Georgia	137
Elkhart, Indiana	137
Haleyville, New Jersey	137
Asheville, North Carolina	137
Benson, North Carolina	137
Middletown (Rufus), Ohio	137
Columbia (West), South Carolina	137
Dyersburg, Tennessee	137

PLEASE TURN TO PAGE 24

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**PATHWAY MUTUAL INSURANCE CO.**  
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Parsonage	<input type="checkbox"/>	<input type="checkbox"/>					
Dwelling	<input type="checkbox"/>	<input type="checkbox"/>					

If buildings are occupied, or used, other than above; Explain .....

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Sunday School bldg.	\$ .....	<input type="checkbox"/>	\$ .....
Parsonage	\$ .....	<input type="checkbox"/>	\$ .....
Contents of parsonage	\$ .....	<input type="checkbox"/>	\$ .....
Dwelling	\$ .....	<input type="checkbox"/>	\$ .....
Contents of dwelling	\$ .....	<input type="checkbox"/>	\$ .....

\*Extended coverage includes windstorm, hail, and smoke.

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Construction .....

Distance .....

Building to right of property: .....

Occupancy .....

Construction .....

Distance .....

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LIGHTED

# Pathway

JULY, 1964



# TRUE HEROES

True heroes stand for God and truth,  
For right against the wrong;  
Set good examples for our youth  
And live where they belong;  
Act wisely when they're talked about  
And hold a steady hand;  
Keep faith in God when others doubt  
And say they'll never stand.

True heroes do not shrink with fear  
When dangers lurk around;  
Stay calm because the Lord is near  
To help them hold their ground.  
They watch and pray and keep their eyes  
Upon a distant goal,  
Somewhere beyond the sun-lit skies  
Where joys await the soul.

True heroes do not yield to sin,  
Though they are tempted sore  
By those who strive to draw them in  
To share their vice galore;  
But even when the wicked crowd  
Looks on and hates their name,  
Such heroes praise their God aloud  
And scale the peaks of fame.

True heroes sing the victor's song  
And wave the victor's flag,  
Though they're opposed by forces strong  
Who laugh and jeer and nag;  
But in their godly hearts and minds  
They know the right wins out,  
And through the years its beauty shines  
When wrong has ceased to shout.

—Walter E. Isenhour



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# LIGHTED Pathway

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

July, 1964

Vol. 35, No. 7

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A FEW DAYS AGO this writer stood in Independence Hall where the Declaration of Independence was signed and where our great Constitution was written. A feeling of awe and reverence swept over him as he viewed this simple room, the broken liberty bell, and the grounds around Independence Hall. As he strolled those sidewalks the writer was keenly aware of being where Washington, Jefferson, Hamilton and Franklin, among others, gave birth to our nation. He thought of the words of Lincoln spoken nearly a century later, when he said at Gettysburg, "... whether that nation—or any nation so conceived and so dedicated—can long endure." The writer was forced to ask, can our nation long endure?

Our republic is a long way from God. Its morals are rotten, its respect for the sacred is almost nil, and its hate one for the other is mounting. Within a recent six-week period in Philadelphia eleven people were murdered on the streets. A few days ago a sixteen-year-old boy was walking to school in broad daylight. Another youth approached him and stabbed him in the neck with a kitchen knife and four inches of the blade broke off in the flesh.

The attacker fled while the victim slumped on the sidewalk. The attacker will probably never be caught, for only thirty percent of criminal offenders in this nation are apprehended. In these days of rampant crime and political dishonesty, the Christian should vote, run for office, and participate in community organizations.

Also, the Christian is responsible to his church. He ought to attend every prayer service, worship service, youth service and Sunday School. While the Christians of Red China and other communist countries meet for worship secretly or not at all, we can meet whenever we desire. Khrushchev says that by 1972 we will not be allowed to meet and worship God, for communism will have conquered us. Perhaps the best insurance against this happening is that we keep the church a live, vibrant force.

Your local church needs committed members; that is, members committed to Christ and to the objectives of your church. Just what kind of a church member are you? Put yourself on the following scales. Do you balance more in favor of:

Prayer—or—Popularity?

Duty—or—Dollar?

Faith—or—Fun?

Then, the Christian has responsibilities to His God. No activity will keep the Christian more mindful of God than regular Bible reading. Jonathan Goforth labored in China for many years as a dedicated, and finally, as a very effective missionary. After learning the difficult language he read the New Testament



Here  
you  
are

Responsible

through at least twenty-seven times. He was a great power for God and a deeply consecrated man. In her book, *Goforth of China*, Rosaland Goforth, his wife, tells of his avid Bible study. Yet during his last days this humble man stated, "One of my greatest regrets is that I have not read the Bible more."

Jesus said, "Ye do err, not knowing the scriptures . . ." (Matthew 22:29). May God give us a greater love for His Word! Would that we had an appreciation for it as Job, for he stated, "I have esteemed the words of his mouth more than my necessary food" (Job 23:12).

The Christian owes it to his God to be godly in word, deed and attitude. We will not all be the most brilliant, for brilliancy is a gift from birth; but we all can be godly, for that is developed with effort. We will develop this, in part, by private devotions, a time of meeting with God alone in prayer and Bible study. We should be men of prayer. To be alone with God in the early morning is a choice privilege of the Christian. We owe it to ourselves and our God to have daily, systematic private devotions, for in them we are afforded the opportunity for God to talk to us through His Word and we can talk to Him in prayer. Tenneyson said:

"More things are wrought by prayer  
Than this world dreams of.

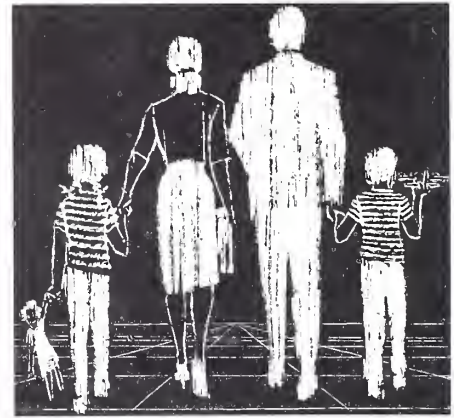
Wherefore, let thy voice rise like a fountain  
For me night and day."

In the community, then, the Christian should take an active part in politics, school, and certainly in church. His responsibilities to God include being a witness for Him, being faithful in prayer, Bible reading, and holy living. He should remember:

"Only one life, t'will soon be past;  
Only what's done for Christ will last."

# *The Making of a Life*

BY MARGIE M. MIXON



"Lives of great men all remind us  
We can make our lives sublime,  
And departing, leave behind us  
Footprints on the sands of time."



**T**HE COUNTRY INTO which a person is born influences his destiny a great deal.

When Americans stop to ponder the greatness of men like George Washington, Abraham Lincoln, the last President John Kennedy, and the late General Douglas MacArthur, it should bring each to his knees in thanksgiving to God for letting him call America his home.

When General MacArthur accepted Japan's surrender, his remarks were, "I thank a merciful God that He has given us the faith, the courage and the power from which to mold victory."

How great today to be an American!

The home into which a child is born has a great bearing on his destiny. Are his parents God-fearing Christians or are they unrighteous men and women with no care for the spiritual development of their offspring? Confucius once said, "All men are born good." Even the name a parent bestows upon a child will influence his outlook. Psychologists warn parents against frivolous nicknames for an insecure child.

Church attendance will probably come next to the home in molding a child's character. It would be

difficult to erase from a child's memory the influence of the right kind of early church training.

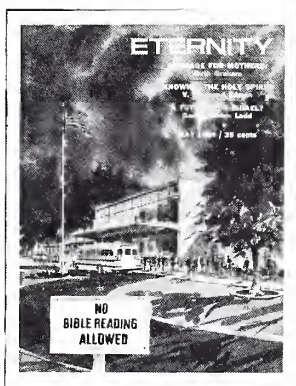
A person's friends will "make or break" him. What can be more important and character-molding than to surround oneself with wonderful friends. A famous person was once asked the secret of his success. "I had a friend," was his reply. "Tell me who your company is and I'll tell you what you are," carries a great deal more truth than many will acknowledge.

Schools attended will certainly leave an indelible print on a person's character. Much prayerful consideration should be made by both parents and youth as to school attendance and choice of institution.

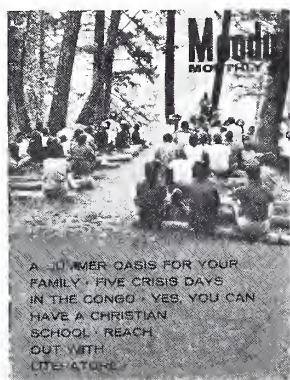
Finally, marriage will spell happiness or defeat for the latter phase of a person's life. With divorce at an all-time high and even pervading our church ranks, young people should more prayerfully commit this step of their lives to God. A famous marriage counselor once voiced her belief that only fifty percent of American marriages are actually happy ones. Is it any wonder that juvenile delinquency parades our land when secure homes are so scarce?

In one sense God lets us all gamble with our lives each day. How important that we make the right choices! ●





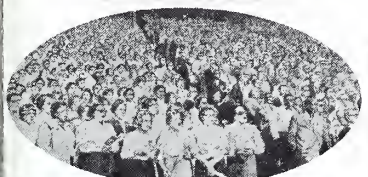
**Eternity, Winner**



**Moody Monthly, First Runner-up**



**Decision, Second Runner-up**



## THE GREAT RECONCILIATION

## CHRISTIANITY TODAY

CHRISTIANITY TODAY • Vol. 11 • No. 10 • June 1968

### What's My Line?

by J. I. Packer

### A Layman Speaks to the Pulpit

by J. I. Packer

### The Minister and the Public Library

by J. I. Packer

### Monarch of the Pulpit

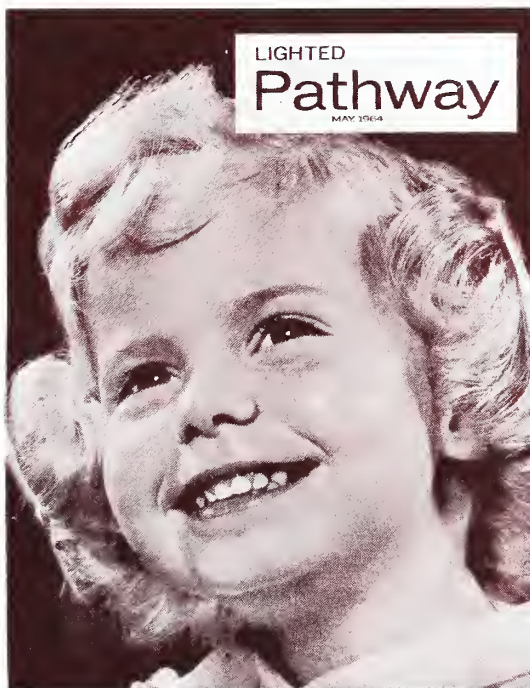
by J. I. Packer

### Baptists on the Boardwalk

by J. I. Packer

**Christianity Today, Honorable Mention**

# The LIGHTED PATHWAY Honored



## Lighted Pathway Gains Honorable Mention

The *Lighted Pathway* received honorable mention recognition recently. Being rated in the general religious magazine category, the periodical was competing against numerous magazines throughout the nation.

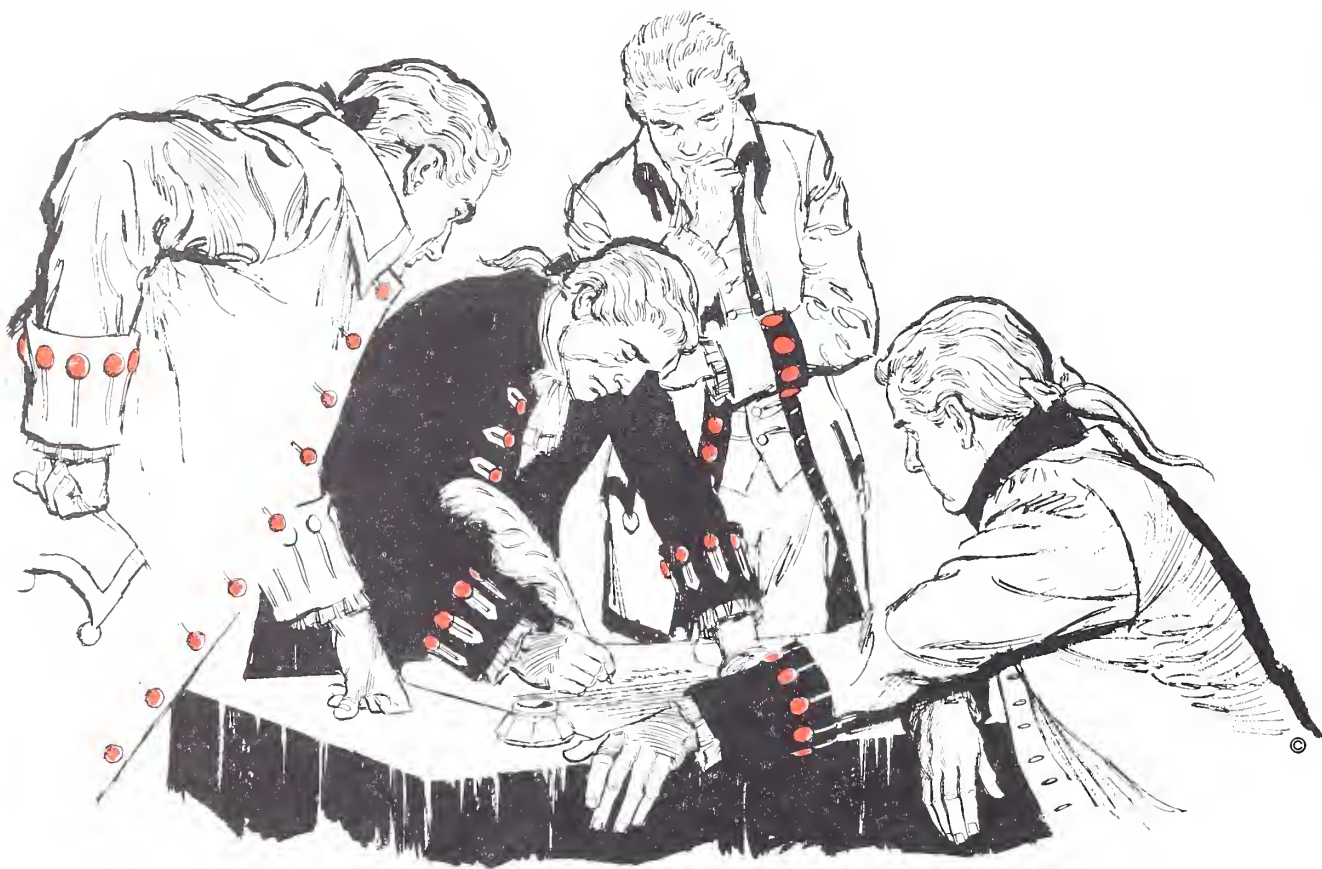
Though the *Lighted Pathway* did not receive top honors, its staff is gratified for the honorable mention recognition, since it was competing against such impressive periodicals as *Eternity*, *Moody Monthly*, *Decision*, *Christianity Today*, and others.

The recognition was made public at the Evangelical Press Association convention in Philadelphia, May 11-13. Not only was the *Lighted Pathway* honored in that convention, but also was the *Church of*

*God Evangel*. Being the official organ of the Church of God, the magazine placed third in the category of most improved format.

The *Lighted Pathway* has enjoyed a long and distinguished life, beginning in 1929. In its formative years the periodical suffered a life-or-death struggle, but by 1937, eight years after its inception, it was a thriving magazine and that year was made the official youth magazine of the Church of God.

Having developed into its present status of being a family magazine with its greatest emphasis on youth, the *Lighted Pathway* is now enjoying a circulation of forty thousand copies per month and is reaching every state of the union and nineteen foreign countries.



# America Minus God ... Is Goal

BY CLAY COOPER, President, **Vision**, Inc.

**R**OBERT F. HORTON relates an anecdote which illustrates the perversity of God-rejecting man. A farmer stood looking at his crop of oats which was just coming up, when someone commented, "That is a fine crop." Replied the farmer, "Yes, if God Almighty would only let it alone, it will be a fine crop." It is said that the crop stopped growing at that very stage and dried up. Mr. Horton drew the fitting analogy, "A minority of malcontents are proposing that our nation's affairs should be carried on without God . . . their idea seems to be that if God will let us alone, we shall flourish. If God lets us alone, we shall perish!"

Today, it is being made much of by atheists, Gentiles, and Jews, that the Constitution of the United States lacks any reference to God. This is true, but what does



it prove? The name of God is not mentioned even once in the Old Testament Book of Esther, as a matter of fact, but this omission does not thereby license anyone to launch an anti-Semitic campaign and exterminate all Jews.

The historic position in our beloved land has been one of recognition of, and reliance upon, God. It has always been the conviction that America was designed to fit into that category of nations "whose God is the Lord" (Psalm 32:12). The Father of our Country affirmed, "It is impossible to rightly govern the world (is this not true of a nation) without God and the Bible." Andrew Jackson added, "The Bible is the Rock upon which this republic rests." "I would be afraid to go forward," confessed President Woodrow Wilson, "if I did not believe that there lay at the foundation of our *schooling*, and all our thought, the incomparable and unimpeachable Word of God."

It may assuredly be said that while the name of God is not found in the Constitution of the United States, He was honored on the occasion of its formulation and His guidance sought. At the convention in Philadelphia, when the effort seemed impeded, Benjamin Franklin made his historic motion calling upon the founding fathers to commence the daily sessions with prayer. He reasoned, "The longer I live, the more convincing proof I see that God governs in the affairs of men." The God who watches over falling sparrows, was certainly interested in rising nations. "Without Him," contended Franklin, "we shall proceed no better than the builders of Babel." So prayers were offered. God was present to answer, and that which William Gladstone described as, "The greatest document ever struck off by the brain or purpose of man," was framed. God was there!

#### A NATION UNDER GOD!

From the first days to comparatively recent times, Americans have considered theirs to be a Christian nation. The Declaration of Inde-

pendence inculcated this idea by calling upon "... nature's God ... man's Creator," and affirmed reliance upon "... Divine Providence."

The Mayflower Compact commenced with, "In the name of God Amen!" The prayer meeting in which Pennsylvania was founded; the Compact of Providence; the Charter of Maryland ... and virtually every other effort in the founding of the New Nation was in the fear of God.

In 1787 the Congress, in establishing control over the Northwest Territory, stipulated in its ordinance, "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall be forever encouraged." Does this sound as if God and religion were ever intended to be mutually exclusive? Seventy-two years ago the United States Supreme Court declared, in the Trinity Church case, that the United States IS a Christian nation.

In countless ways the Federal Government and governments of the States have officially, in their legal documents and in their subsidiary institutions, made clear the fact that ours IS a "nation under God." The notion that it is unconstitutional, unpatriotic, unAmerican to honor God any time, any place becomes rank nonsense. In the strictest sense, to be ungodly is to be unAmerican.

Well organized minorities composed of liberal Jews; atheist Gentiles; cults; irreligionists; well-meaning clergymen; are determined that with the aid of the Supreme Court: Chaplains of the armed services shall be dismissed; compulsory chapel attendance for the men at West Point shall be outlawed; religious exercises in federal hospitals and prisons shall be prohibited; Thanksgiving Day proclamations by the President shall be declared unconstitutional; the fourth stanza of the Star Spangled Banner (made our National Anthem by an act of Congress in 1931) shall be deleted ... and a host of other unAmerican changes

shall be made throughout our national structure.

The creation of a secular state, devoid of deity and completely abolishing God, is their avowed objective. All this they hope will come about by that which the overwhelming majority of us regard as a misinterpretation, or misapplication of a great Constitutional principle.

America is presently taking the suicidal route, and, should the present trend continue, is doomed to take her place in the discard along with other civilizations which have decayed within and now litter the boneyard of history. Make no mistake, "The wicked shall be turned into hell, and all the NATIONS that FORGET God" (Psalm 9:17).

We must stand up and fight. I met a man in Africa who fought a man-eating leopard, bare-handed. He didn't take it lying down. Standing eye-to-eye with the cat, big John Nichols of Salem, Oregon, gave a good account of himself as the leopard clawed his upper arm to shreds while reaching for his throat with exposed fangs. This was something new for the leopard. Usually a black-skinned native would start running, or just lie down and say, "Come on and eat me." But the big, tough missionary wasn't used to running, and if he got killed he determined to put up a fight. John didn't kill the beast with his bare hands ... and he looked pretty bad when it was all over ... but he fought, hit and kicked ... and lived. The *leopard* was killed!

We must refuse to give in, even when the trend seems downward and the situation appears hopeless. We DO count for something individually. Our voices can be heard and listened to. William Jennings Bryan, the preacher-statesman of another day, addressing the National Democratic Convention, said, "The humblest among us, clad in the armor of a righteous cause, is stronger than all the hosts of Error." This should cause even the most timid soul among us to stand up and be counted when forces are engaged in pulling down the pillars of the nation. ●

# The Statue of Liberty

BY MONT HURST



**O**UR FAMOUS STATUE of Liberty was never more popular than it is today, for it represents freedom of mankind from oppressive forces and signifies the hope of all mankind. It is also a beautiful tribute to the friendship of France for the United States and was built and erected in the hope that peace will always be paramount in the hearts of people everywhere.

The Statue of Liberty was built as the result of people in all areas of life and in all sections of France raising the money to build it. Its total cost is said to have been about a million dollars. It was not built all at once. Some of its parts were built long before others. It was completed in 1886 and unveiled on October 28 of that year.

The proposal to build this statue came right after the Franco-German War. Many prominent men of France agreed that it should be built and given to the United States. After this agreement was reached, President Rutherford B. Hayes of our country was authorized by Congress to set aside land on Bedloe's

Island in New York harbor as the site of the statue. France commissioned the famous French sculptor, Frederic August Bartholdi, to execute the statue.

The first finished piece of the statue was its head. It was finished in 1878 and put on exhibition at the Paris Exposition that year. The statue was not completed until ten years later and then erected on Bedloe's Island. The Statue of Liberty weighs two hundred and twenty-five tons and its pedestal is eighty-nine feet high. Forty persons can stand in the head and there are eleven points in the star of its crown. It was first floodlighted in 1931. It is visible for many miles at night when the lights are on. It has ninety-six, one-thousand watt globes on it. Its torch contains fourteen, thousand-watt lamps.

The Statue of Liberty is usually the very first sight visitors to New York want to visit, and it greets people as they arrive in ships and planes. It is one of the greatest and most popular attractions in the world today. Boys and girls in particular always want to see this statue when they visit New York. ●



# Campus Call



**NORMAN D. JONES, Editorial Assistant, National Sunday School and Youth Department**

**A**N ALARMING REPORT has been circulated by professional research agencies to the effect that American liberal arts colleges, except for Roman Catholic and evangelical schools, tend to debilitate the religious convictions of their students. "Educational Reviewer, Inc." recently stated after surveying twelve colleges, each college representing a certain style of education, that Protestant students are not likely to retain the essentials of their faith even if sent to denominationally-affiliated colleges with particular emphasis on courses in religion, although it is true that they are unlikely to apostasize formally in such schools. The report continues that Protestant students are most likely to apostasize if sent to privately endowed secular colleges.

The large scale defections from Protestantism, the surveyors report, are due both to lack of firm religious upbringing and to intellectual tendencies at liberal arts colleges.

In spite of the dangers of a non-evangelical campus, each year over 5,000 Church of God young people enroll in secular schools. For diversified reasons many of

our young men and women are unable to attend a Church of God school and thus they attend college near home. Others are required to face the challenges of post-graduate work in an environment other than Pentecostal.

The prayers and interest of the National Sunday School and Youth Department are with not only the near eight hundred students on our own campuses, but also those five thousand and more Church of God youths who are at secular schools and who are facing probably the most critically spiritual test of their lives.

As a ministry to high school seniors and students in higher education, a free quarterly magazine titled **Campus Call** will be mailed to all students who send their name, address, and year in college to the National Youth Department.

According to our present **Campus Call** mailing list, the Church of God has students in over 187 non-Church of God schools. Below is a list of those schools where five or more **Campus Call** magazines are being sent. ●

School	Location	Church of God Students
University of Alabama	Tuscaloosa, Alabama	10
Berea College	Berea, Kentucky	17
Eastern Kentucky State College	Richmond, Kentucky	12
University of Kentucky	Lexington, Kentucky	36
Minot State Teachers College	Minot, North Dakota	12
University of Tennessee	Knoxville, Tennessee	48
Jacksonville State	Jacksonville, Florida	5
University of Delaware	Milford, Delaware	5
Woman's College of Georgia	Milledgeville, Georgia	6
University of Georgia	Athens, Georgia	9
Caney	Garrett, Kentucky	6
University of Detroit	Detroit, Michigan	5
University of North Dakota	Grand Forks, North Dakota	9
Shippensburg State Teachers College	Shippensburg, Pennsylvania	5
University of South Carolina	Columbia, South Carolina	5
Hiwassee	Madisonville, Tennessee	7
Concord College	Athens, West Virginia	6

# NIGERIAN MISSIONARY

BY LAWRENCE WALSTON



Lawrence, wife and children. They have been in Nigeria less than a year.



Missionary Walston is shown here with the student body of the Nigeria Bible School, of which he is Principal.

WE LEFT ABAK at 10:00 a.m. on Friday, March 20, 1964 by car. We traveled for about two and a half hours before we reached Ibuno, a small village near the mouth of the Qua Iboe river. Here we loaded our goods into long, crude canoes and were ferried to a point quite close to where the river actually meets the Atlantic ocean. The canoe ride was quite an experience; three or four men would paddle while one or two dipped water. It was good for building faith.

After the canoe ride, we loaded our goods on bicycles. I had brought one from Abak, the three native ministers with me hired "taxi-bicycles" to carry them. We rode along the beach for a distance of sixteen miles until we reached the village of Eto-Esek. The village consisted of about twenty or thirty small bamboo and thatch huts. The people had built a small thatch church and they had added a 6 by 12 foot lean-to on the back for me. It was quite nice, considering everything. My furniture consisted of a chair and two very small tables; a sand floor completed it.

The highlight of the trip came on Saturday night. I was asked to preach at a village of Yorubas not far from where we were staying. The church formerly belonged to the Society of Cherubims and Seraphims, a society which believes in the worship of angels. They do not believe in Christ. The pastor of this particular church had gone to the society's school in Lagos. While at the school he began to read the Bible and became convinced that it was Jesus that men should worship, not the angels. When he told his superiors this, they had him beaten with ninety-six stripes and put him doing hard labor. When he refused to change his thinking, they banished him from the society and cast him forth as an exile. He wandered around for a number of months, homeless and friendless. Finally he decided to go back to this village and tell them what he had discovered. He knew quite well that if they rejected his mes-

sage of Christ they would most likely kill him. If they had, no one would have ever known or cared. His family all belong to the society and to them he is considered dead.

The village did not reject his message; instead they rejected the society. As the pastor knows practically nothing about Christian worship, he asked me to preach in order that they might learn more. While they believed in Jesus they still used their former ways of worship—rites, ceremonies, etc.

That night as I was led into the church—the largest building on the thirty miles of beach—I saw the strangest sight I have ever seen in a church. Eight lanterns served as lighting for the building and as the sea breeze blew, they were flickering. There were between 150-200 teen-agers and adults in the building, no children at all. (By building I mean that there was a roof, a floor, and open sides.) Practically all the people were dressed in flowing robes. These were home-made, Catholic-style affairs, with the ladies having a type of hood. All were of various shades of white trimmed in green. The amount of trimming depended upon the person's rank in the society. The people were singing in Yoruba to the accompaniment of three drums. Everyone was swaying back and forth and up and down in sweeping movements. Lighting, drums, singing, and swaying combined to produce a weird sight. I began to wonder just what I was getting into. I do not mind saying that I began to pray earnestly.

Sunday afternoon at 1:30 we headed back for the canoes and Ibuno. It took us three hours and much labor to reach the canoes because of a strong gale and high tide. We could not wait until low tide for we would not have been able to get out before dark.

The trip gave me a real "missionary" feeling because of the modes of travel, the living conditions, etc. The natives told me that I was only the second white man to ever visit those villages. I thank God for allowing me this privilege. ●



BY J. KRUTZA

# Somewhere Between YES and NO

**T**O SOME QUESTIONS you can give only one answer—yes! To other questions you must always answer an unqualified NO! Very often you will find yourself somewhere between yes and no. How do you answer then?

Questions that do not have moral implications can usually be answered positively or negatively, based upon our mental capacities to make a judgment. Such judgments are simply based upon matching the present problem with our previously acquired scientific data.

Many questions that have moral implications can be answered either positively or negatively based upon commands from the Bible. Jesus said, "But let your communication be, Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil" (Matthew 5:37).

Paul tells Timothy to give a definite no to gossip, "Shun profane and vain babblings . . ." (2 Timothy 2:16). To the Romans he gave the admonition to give a no to evil and a yes to good, ". . . Abhor that which is evil; cleave to that which is good" (Romans 12:9).

But what answer can you give to questions and problems of life that cannot be labeled either good or evil unless they are on the hypothetical and relative good-better-best scale? Many such problems involve the selection of friends, the choice of occupation, the fulfilling of a vocation plan, the desire for more education, the enjoyment of some hobby or sport or the expanding of some cultural interest.

You can expand this list ad in-

finitum. But you readily see that the problems will not lend themselves to easy yes or no solutions. Example: Should I select Carl or Roger as my closest friend? Both attend my church. Both have similar interests as I. Both are personable. Yet I have only enough time and money to spend with one choice friend. Or take the example of cultural interests: Should I pursue the arts or sciences? Should I study French or Spanish?

No matter which answer we give—a yes to one alternative and a no to the other—you can readily see that it has much to do concerning our future. Take the French bit—this would limit our ability to communicate to our Latin American neighbors.

So, to begin with, let us state that one of the basic principles for giving an answer somewhere between yes and no is: What is the long range effect of our choice or lack of choice? We should try to relate our present choice to some possible future experience. Of course, we realize the limitations of this because no one can give a detailed prediction of his own future. Yet we know that certain decisions now will equip us for certain limited or expanded decisions in the future.

For the Christian youth this has wide implications because his choices are a part of his development for adult life. The groove he carves for himself now often becomes the rut he follows in the future. Seek to foresee the outcome of your decisions while you stay in the between yes and no area.

Second, is it absolutely necessary to give either a positive or negative answer at this moment? The young man came face to face with his lover and asked, "Will you marry me?" She politely answered, "Maybe!"

She had learned the secret of the delayed yes or no. And in many situations throughout life this is the wisest answer. It does not indicate a lack of backbone or a lack of any other virtue. It indicates the acquisition of wisdom.

Does your answer indicate to others that you are seeking to live according to the teachings of Jesus Christ? When you can not give a definite yes or no answer, the attitude you express or the alternative you choose will tell others something about the sincerity of your Christian commitment. Your attitudes and choices have much to do with your Christian influence. So when your answer must be in the gray in-between area, see to it that it faces Godward. If it seems to be without any moral implications as far as you are concerned, check to see if others have moral convictions about it. If they do, do not offend them by a wrong choice.

Last, will the answer you give keep you in harmony with Christ? Sometimes the in-between indecisive decision only indicates an unwillingness to say "Thy will be done." Let your decisions draw you to the Saviour in closer dependence upon the wisdom He supplies.

Here's hoping you know a little better how to answer somewhere between yes and no. There will be plenty of occasions to put this to a severe test. ●

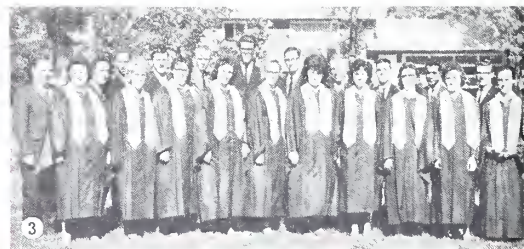
# northwest bible college

BY LAUD O. VAUGHT

1. The College Chapel was erected in 1960 in conjunction with the East Minot Church of God. The church is located on the college grounds and provides a sanctuary for chapel programs; also some classes are conducted in the basement, and music practice studios are located in this building.

2. This brick duplex represents a number of new and remodeled housing facilities, both duplex and single units which were constructed during the years of 1958-'62. These dwellings are serving our married students.

3. The college choir is under the direction of Miss Elaine Price. Miss Price joined the staff in 1962 bringing a Bachelor of Music degree from Lee College. Her work has produced excellent results. The members of the choir pictured represent eight states and two foreign countries.



4. The President's home was erected in the spring of 1959.



5. President Paul H. Walker assumed his duties with the college following the General Assembly of 1958. His leadership has been of untold value during the years which he has served as both Overseer and President of the College. Brother Walker brought with him decades of administrative experience as Overseer of several states, Assistant General Overseer and Executive Secretary to the Missions Department for many years. Much of the physical improvements on the campus has taken place under Brother Walker's leadership.

6. The College library has seen constant progress in past years and does today exceed the minimum requirements of the AABC. This year we have added over 600 volumes. Miss Lillian Vande Krol, the librarian, holds a Bachelor of Science degree from Minot State College and is a graduate of the Junior College division of Northwest Bible College.





7. The Board of Directors of Northwest Bible College in a recent session. Seated left to right: Ray T. Hill, Overseer, Colorado-Utah; J. E. DeFore, Overseer, Montana; R. D. Harris, Overseer, Iowa; Vernon Harmeson, Superintendent of Schools, Linton, North Dakota; Vance Savchenko, Standard Oil; T. D. Mooneyham, pastor, Vest Minot Church of God; P. F. Taylor, Overseer, Wyoming; W. L. Edgar, Overseer, Nebraska; Milo Page, Tractor Supply (deceased last December); Maxine Lane, Corporation Secretary. Standing left to right: Laud O. Vaught, Vice-president; Paul H. Walker, President; Joel L. Bishop, Lemmon, South Dakota.



The proposed Administration Building is scheduled for the near future. It is designed to house the library, much needed classroom space, and administrative offices. As soon as a sufficient amount of money has been received from friends interested in this project, ground will be broken on front campus.



10. A silent testimony to those who pass the campus.



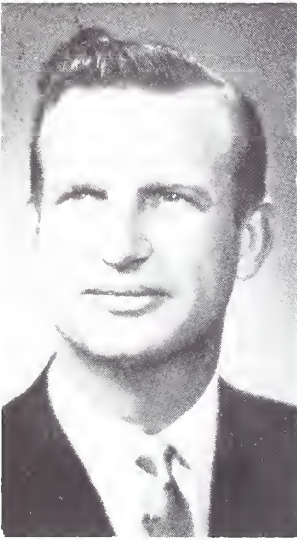
9. The main building is the three-story brick which presently houses most of the administrative functions of the college and also houses some dormitory students. This building was completed in the fall of 1953 while Rev. L. E. Painter served the college as President.



11. Vice-President Vaught came to the school in the fall of 1953 from a pastorate in North Carolina. He brought with him the first graduate degree represented on the staff. Presently all teachers hold at least a baccalaureate degree. Fifty percent of the full time teaching staff holds a Master's degree or its equivalent.

12. The Vice-President's home was purchased several years ago along with three acres of land which at that time became part of the campus. This building served as the President's home prior to the completion of the brick structure. It has undergone extensive remodeling in recent years.

KNIGHT



WALKER



AULTMAN



RICHARDSON



## GEARED TO

### No. 1 Youth Night, Thursday, August 13

**W**ith hushed anticipation over 10,000 persons filling the expansive and ultra-modern Dallas Auditorium wait expectantly for Cecil B. Knight, National Sunday School and Youth Director, to give the commencement signal for another biennial and unforgettable General Assembly Youth Night!

Suddenly house lights are dimmed and into focus comes an incomparable music extravaganza directed by Delton Alford, Head of the Lee College Music Department and Director of the **Forward in Faith** Radio Choir.

The Assistant National Youth Director, Donald S. Aultman, will do the honors when national Teen Talent Parade champions are announced and presented for performance. These youths will have braved rugged competition to be acclaimed musicians and vocalists extraordinary.

High above the assemblage the illumined and thematic words, "For Me to Live Is Christ," will be brought verbally to stage level for a climactic and challenging Youth Night sermon. With a wealth of experience in youth work—as evangelist, pastor, high school principal, Bible college teacher, state Sunday School and



# THRILLING EXPERIENCES

## AT THE 50th GENERAL ASSEMBLY

**NORMAN D. JONES, Editorial Assistant, National Sunday School and Youth Department**

youth director, national youth board member, and popular camp meeting and convention speaker—the pastor of the prestigious Hemphill Avenue Church in Atlanta, Georgia, Paul L. Walker, will thrill both young and mature Christians with the challenges of a Pentecostal gospel.

Brother Walker has recently been given the Mitchell Award from Emory University Seminary as “Preacher of the Year,” the honor being annually presented to a graduating senior. One can expect God’s manifested approval when young people worship en masse on General Assembly Youth Night, Thursday, August 13!

**No. 2 Teen Talent Parade, Tuesday and Wednesday, August 11, 12!**

Preceding Youth Night, during the first two days of the Assembly the public will thrill to the nation’s best in Church teen talent. In the luxurious Roof Garden atop the Hotel Adolphus, almost every state will have winning representatives in national finals competition for five categories: vocal soloists, vocal groups (duets, trios, quartets), choirs, instrumental numbers and song leading.

Teen Talent Parade champions will have their selections recorded, along with other Assembly musical highlights, for a long play Hi-Fi album titled “Sounds of Dallas.” Two of the winners from the five talent categories will be awarded \$500 scholarships to Lee College, the final criterion being a college entrance examination which will be given the winners to determine the scholarship recipients.

**No. 3 Teen Banquet (ages 13-19), Wednesday, August 12, 4:30 p.m.**

Down Texas way it is known that the Hotel Adolphus is famous for its barbecue buffets. “It’s a Lone Star specialty,” and it will be the delight of every teen who attends the Wednesday afternoon banquet geared especially for them.

“First Place” happens to be the theme, because such “number one” personalities as John Sims, student body president of Lee College, will be there to emcee, while Carl Richardson, a gifted young pastor from Ashland, Ohio, is slated to speak. “First Place”

will, however, take on a deeper meaning as teens are challenged to “give Him first place in your heart.”

**No. 4 Young Adult Banquet (ages 20-35), Friday, August 14, 4:30 p.m.**

The theme, “First Place,” will positively characterize the Young Adult Banquet on Friday afternoon in the grand ballroom of the Adolphus.

A savory chef’s specialty of the hotel will delight young Church leaders as O. W. Polen, who formerly served as National Sunday School and Youth Director and who now pastors the beautiful and progressive Flint, Michigan, Church, keeps things moving as master of ceremonies.

Lynwood A. Maddox, prominent lawyer and outstanding layman from Atlanta, Georgia, will rate “number one” as the featured speaker. Having a dynamic testimony of conversion and an unusual soul-winning ministry, Mr. Maddox travels extensively for the Full Gospel Businessmen’s Fellowship.

Perhaps to many the most exciting part of the banquet will be National Awards time. State Sunday School and Youth directors will slip to the edge of their chairs as state trophy winners are announced. News cameras will flash as both the Sunday School Superintendent and the YPE President of the Year are called forth.

**No. 5 Mass youth audiences . . . incomparable personalities . . . unsurpassed architectural surroundings . . . music extraordinary . . . stirring sermons and warming challenges . . . keen competitive activities . . . excellent food . . . awards aplenty . . . fellowship and fun . . . and tremendous sightseeing opportunities . . . are attractions at this year’s assembly.** From number 1 through number 5, the 50th General Assembly in Dallas is geared to youth!

— — —  
Since a limited number can be accommodated, a place at the banquet-buffet may be had by reservation only. You should mail your reservation today, or no later than August 1. The menu for both the teen banquet and the young adult banquet is the same. The reservation blank and the menu is on page 22.

# THE MAYAN STELA MYSTERY

BY WILLIAM J. KRUTZA

Illustrated by Chloe S. Stewart



DIGGING UP THREE sections of a Mayan stela fifty yards from the famous El Castillo pyramid was the greatest thing that ever happened to seventeen year-old Warren Clemson. The dig would go down in archaeology books as the greatest find of the 1962 Lutane University expedition.

But Warren's greatest discovery burst into his greatest blunder, so thought Dr. Eldon Quiert, head archaeologist at Lutane. The middle section turned up missing!

"I knew I should have chosen that other kid," mumbled Dr. Quiert, "I should have figured you'd be too immature for this trip."

That "other kid" was college freshman Morton Rockerbuilt. He and Warren had tied in a special elimination test for the helper on the Mayan expedition to southern Mexico, Honduras and Guatemala. Over 400 others had competed. Dr. Quiert put the two names in a hat—Warren won.

Dr. Quiert's charge of immaturity had some justification. Had not he found Warren brushing the face of the stone god Choc-Movl, Mayan god of fire, and jesting about how the god needed a shave? Had

not he caught the rusty haired, lanky high school grad skipping down the steps of the El Castillo pyramid like a grammar school girl down school stairs? Besides, this, he had seen Warren reading the Bible in the tent—the one Book he wanted to avoid. He poked fun at all the sissies that needed another worldly crutch. He even laughed at the thought of a Bible reader at Chicken Itza, Mexico.

"Where'd you put the other piece?" he growled.

"I don't know where it went?" And Warren was innocently honest. He really did not know.

"Just when I thought we'd have the greatest find in Mayan history. You stupid punk, why don't you watch where you put things!"

"I did, I put it right on the table in tent three," Warren replied.

"Sure, sure."

"I know I put all three parts there."

"Suppose it walked off by itself. Probably one of your Bible angels took it to heaven. They'll lay up treasures in heaven around it for you."

Dr. Quiert's bitterness told Warren to say no more. He had six

more days to find the lost section of the stela. Then they would head back to Lutane where Warren could begin his studies on an archaeological scholarship if—if Dr. Quiert approved it! But what were the chances now? After Dr. Quiert's temper rage subsided, he regained his composure enough to look at the two sections of the stone pillar. Or was it the cooling effect of an evening breeze that cooled the doctor?

"Look at this!" he shouted in excitement. Warren and the other two helpers, both working on master's degrees at the University, rushed to his side.

"What does it say?" asked Fred Dickens, the more talkative of the two.

"It says 'priest forces city to sacrifice women to Kukulcan.' Kukulcan was the god the Mayans worshiped as their creator. How does that fit in with your Bible, kid?"

"It doesn't agree," Warren stated

*Dr. Quiert's bitterness told Warren to say no more.*







ers, the burrows were on the job only for pay. They did not care about a stela, they wanted soybean meal. Rocks and dirt all weigh the same to a burrow.

Somehow Warren noticed Fred eyeing him most of the time. He was not sure why. Possibly Fred was watching his Christianity, too. He sure was glad when the day ended. But thoughts of the missing stela and the God-defying doctor kept him from sleeping that night. Mosquito triplets helped his thoughts in the tormenting canvas chamber.

"Let's see," he rehearsed in the darkness, "I put all three pieces on the table. Fred was checking some potsherds on the other table. One Mexican worker was near the tent. So was his burrow . . . the burrow walked away . . . the Mexican went after . . ." At that Warren entered dreamsburg.

"Wake up, stela swiper" shouted Dr. Quiert.

"I-I-I didn't," Warren answered, still half in the night's world.

"Then where did it go?" asked the doctor.

Fred and his pal were already at the breakfast table. Fred's grin indicated his pleasure in the doctor's tormenting tactics. After oatmeal, plans were made for the final digs. The doctor and the two graduate students would go to the south side of the pyramid. Warren would hunt for the missing stela piece.

He went through the artifacts tent from one flap to the other. Sun-heated, stuffy air caused him to feel faint. He could not quit, so he prayed "Lord, where is this thing? Let my finding it glorify thyself." He headed back to their sleeping tent. His Bible was gone! "What's up around here, anyway?" he mumbled. "I put my Bible on the stand by my cot last night."

Was that why Fred was grinning? Maybe he hid Warren's Bible. He would find out plenty fast. After checking to see if the workers were all out of sight, he began to investigate. He looked under Fred's cot—nothing but a pair of overused socks. His Bible was not around.

He eyed the pyramid—the crew was still out of sight. What about Fred's stand? He opened the top drawer. His eyes popped! His heart beat fast—his Bible was not there—but the stela was!

"Should I tell Dr. Quiert?" he thought. "That would get me off the hook. But why did Fred steal it?"

Since the noon meal was his responsibility, Warren kept himself busy at the gasoline stove. He was not sure how he would tell the doctor. So he tried to avoid any direct talk about the stela. The men returned all excited about some new finds. A bowl that had one chip missing, a section of a wooden door lintel that could be tested by the University's carbon 14 tester, and several arrowheads. Warren thought for sure the stela would not be mentioned. But he was wrong.

"Hey, kid. Did you find the stela in the tent?"

"It isn't in that tent, doctor. I searched every square inch."

Fred grinned.

"Then find it!"

"I'll have it before supper, sir." replied Warren.

Fred frowned. What did Warren know about the whereabouts of the stela? Fearing being caught he dared not affront Warren. Possibly Warren was jesting again. Supper came—the table's centerpiece was the stela's center section!

"Where did you find it? Where did you find it?" the doctor asked twice for emphasis.

"I-I-I'll tell you later."

Fred knew he was caught. He brushed close to Warren and hissed, "Snooper."

Dr. Quiert ate in three gulps. His hands were on the stela. Now he could return to Lutane with his greatest discovery.

"Fred, you go pick up the tools. Warren, come over to tent three," he commanded. Fred slinked away. He wished he could run. But he dared not—too many dangers in the near-jungle surroundings.

"Where'd you find it?" asked the doctor.

Please turn to page 23

confidently. "The Bible's God isn't made of stone."

"Enough sermon," barked the doctor. Warren knew when the doctor meant what he said. The subject was discontinued. But Warren determined he would show the difference between God and Kukulkan. He was not sure how, but he would do it!

The next day the men spent the whole morning sorting potsherds, artifacts and stone fragments, but the missing stela piece stayed hid. Warren, who knew some Spanish, questioned the national laborers. They shrugged their shoulders. What good would it do to question Mexican burrows? Like the work-

## *A Story For Children*

# The Perfect RECORD

BY NEAL C. NEITZEL



**I**T WASN'T UNTIL after Donald told Sally that he could not play with her because he was going to help his mother weed the garden that he thought of something.

Why, he had fibbed! The fib had slipped out so easily! Donald walked slowly all the rest of the way home. He did not want to play with Sally.

Donald had a fine new red wagon. Sally wanted to play with the wagon. Donald did not want other children playing with his fine new wagon. So he had fibbed.

"I have to go right home," Donald had told Sally. "Mother will be weeding the garden. I am going to help Mother, so I won't be playing with the wagon."

"Oh," said Sally. "Maybe we can play with your wagon some other day," Sally said, looking disappoint-

ed. She waved at Donald and walked into her own house.

Donald frowned, remembering. He had been so proud of his perfect record at Sunday School. Every week, the Sunday School teacher placed a gold star on the chart beside the name of each boy and girl who had told the truth all week. Donald had five golden stars on the chart—more than any of the other children!

Now the perfect record was spoiled. Donald trudged into the house. He changed into some old clothes and walked outside. Mother was in the backyard hoeing weeds in the garden.

"Oh, hello, dear," Mother said, seeing Donald. "I didn't know it was this late already. I will have to put the hoe away and begin preparing for supper."

Donald smiled at Mother. "There are still many weeds to hoe, aren't there?" Donald asked, looking at the garden.

Mother sighed. "Too many!" she agreed.

Donald had planned to pull his new red wagon out of the garage and play with it all by himself. Suddenly Donald had an idea!

"I will hoe those weeds," Donald said eagerly. "I told Sally that I was going to help you weed the garden."

Mother was very pleased. She smiled, giving the hoe to Donald. He worked for nearly an hour, being very careful to hoe out the weeds without damaging the lettuce, carrots, and peas.

At last, all of the weeds were piled at one end of the garden. Donald carried the hoe into the garage. He felt much better, even though weeding the garden had been a difficult chore. He looked over at his shiny red wagon. Then, Donald hurried to the house.

"Mother, will I have time to play with my red wagon before Daddy gets home?" Donald called through the screen door.

"Yes, you will have half an hour to play," Mother replied. "And, thank you for helping to weed the garden. You did a fine job, dear."

Donald grinned, skipping over to the garage. He pulled his fine new wagon along the driveway. He saw Sally across the street. Sally was sitting on the porch steps.

"Do you want to come over to play with my red wagon?" Donald shouted. "I have finished helping Mother weed our garden," he said truthfully.

"Yes! Oh, yes!" Sally cried happily, looking both ways before running across the street.

Donald and Sally had a grand time playing with the wagon—and Donald still had a perfect record at Sunday School! ●





From left to right: Charmaine Thomas, holding a vase made from Purex plastic container; Debbie Spain, holding potholders; and Sharlinda Beach, holding a painted plaster of Paris plaque. Debbie and Sharlinda received their Silver Flame Emblem in the May 6 promotion. Now they are ready for Senior Lamplighter work.

# LAMPLIGHTERS

## PROMOTION

BY GENEVA CARROLL

### WHAT THE LAMPLIGHTERS MEAN TO ME

Sharlinda Beach

Since the time I joined Lamplighters, when I was about seven, my life has been changed. I have learned more about our wonderful God and how to tell others about Him. I have learned some of the greater qualities of leadership and how to instruct others.

We always have expert counselors and many educational projects to make. We do such things as weaving baskets and potholders, painting pictures on glass, making plaster of Paris plaques and figurines and painting them, making birdhouses, chests for our valuables, and frames for our pictures. These projects are then displayed or given to the needy.

The Lamplighters visits the homes of shut-ins and non-Christians to bring the gospel story to them. When we are not doing things for others, we are usually working to gain the next higher rank, for which we are awarded a lovely emblem picturing the hand of a person lighting a lamp, with the flame of the match being a different color for each rank. The highest possible rank is the Senior Silver Flame.

For each rank, one must do certain activities, read the Bible, memorize parts of the Bible and other declarations connected with our church. Yes, the Lamplighters Club helps a lot of people and we do many interesting things. I hope this little speech has helped you to realize what a great asset the Lamplighters Club is to our North Cleveland Church of God. ●

**R**ECENTLY THE BOYS and girls presented a program for the North Cleveland Church of God, which consisted of memory work, singing, special speeches, a choral reading, and other interesting activities of the Club. Boys and girls were promoted to each of the four ranks in the Club work. This promotion was featured in a candlelight service. The Lord richly blessed and many were thrilled with the accomplishments of the Lamplighters.

About three weeks before this date, the Lamplighters presented a short program during the Sunday morning service and that afternoon the boys and girls displayed many of the projects they had made in the Club.

The Lamplighters Club was organized in the North Cleveland Church nine years ago with eighteen girls as charter members. Since that time they have met regularly for their Club meetings. A goodly number have completed the work for both junior and senior silver flame emblems, and the people of North Cleveland have enjoyed a number of general promotional meetings.



### LAMPLIGHTERS MOTTO

James 1:22, "Be ye doers of the word, and not hearers only."

Melanie Willis gave the Club Motto at the last general promotional meeting for the Lamplighters. She poses with the picture she painted on glass. This work is hard and not many eight-year-old girls or boys can do this work. She outlined the picture on glass with India ink, after which she painted it with the special glass paints. When the paints had dried she backed the picture with foil and cardboard and bound it with masking tape. Then she slipped her picture down in the frame she had already shel-lacked. Melanie is the daughter of Rev. and Mrs. Lewis J. Willis.

# Christ is POWERFUL Today!

BY DENNIS BATSON

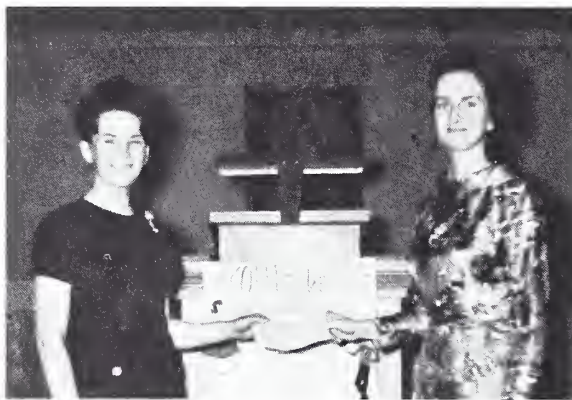
"Oh! wasn't Jesus wonderful when we got saved? I can remember how wonderful the services were and how God would bless us!"

After hearing our parents and church members repeat these statements time and time again, we the young people of our church, became very concerned. Since we were raised in the church, we had missed out on the good ole' days. The way the adults talked, God was wonderful a *long time ago*! We decided that we wanted something wonderful *now*, so we began prayer meetings in various homes on Friday nights with from eleven to seventeen present.

Some nights we have prayed for over an hour and a half at the time, and, praise the Lord, He has really been blessing! It is really wonderful to see the young people rejoicing and dancing in the Spirit. I believe He is blessing us like He did our parents. Since these meetings began about five or six weeks ago, four young people have been filled with the Holy Ghost. I am happy to say that I am one of the four.

We have heard much in the last few years about youth revivals, but our group is praying for an adult revival. We hope to be able to change "*Wasn't* Jesus wonderful" to "*Isn't* Jesus wonderful!" Pray for us that we will be able to win other young people to Christ. ●

Dennis Batson, son of the Reverend C. W. Batson, pastor of Lemmon, South Dakota, graduated in May from high school. Dennis is an accomplished musician, playing the trumpet, organ, piano and other instruments. He will enroll at Northwest Bible College this fall.



Robbie Bullard, YPE president of the Dearborn Church of God, presents the youth comp scholarship to Ann Sullivan, who raised the most money toward the YWEA project for 1964.

Dearborn, Michigan

## Youth Week

Evangelist Billy Graham offered an observation recently that "the crowd of young people that knows Jesus Christ is the crowd having the best time in America today." I will buy that statement, not just because he said it, but because I have come out of National Youth Week here at the Dearborn Church of God with the conviction that it is really true.

Youth president Robbie Bullard, aided and abetted by a conscientious corps of workers, made the week really count. Eager teens (averaging forty a night) came to take an active part each evening. Skits, panel discussions, question and answer periods, films, preaching of the word highlighted the week and was climaxed by a Youth Day, Sunday, April 19, with a teenager serving as Sunday School superintendent and a young man from the church serving as youth pastor.

The activities of the weekend included a potluck supper prepared

by the teens, a fellowship breakfast at a local restaurant at 7:30 a.m. Sunday, and the awarding of a youth camp scholarship to the teen raising the most money toward the YWEA project, a church in Manila. A total of \$55.00 was raised by the youth with Ann Sullivan winning the tuition scholarship for the largest amount. The closing presentation on Sunday evening which featured the youth choir in several arrangements was a spiritual treat. Youth were saved during the week. Minds were stirred and hearts were challenged.

Credit is due the following individuals for the success of our Youth Week: Bill Bullard, Sandra Barnett, Sue Elkins, Florine Roop, Sue Garnett, Joyce Boatwright and Reverend R. J. Rathbun, who came and spoke to our youth one of the evenings, Tom Barnett and Dave Moore who served as youth pastor and Sunday School superintendent respectively.—

Garold Boatwright, pastor

### LEXINGTON, 7TH STREET, KENTUCKY, BREAKS RECORD

It was a big day for the church here on Easter Sunday. It was a record breaker for us with 347 present. The old record was 325. Mrs. Cleve Rowland brought in the most new ones for Sunday School

and had the privilege of taking the hammer and smashing the old record. Thank God for our fine Sunday School. We look forward to the time we can break another record.

—E. W. Carden, pastor



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Each child 18 and under pays	<b>\$280</b>	<b>\$28</b>
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Each adult 65-100 pays	<b>\$590</b>	<b>\$59</b>

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Read over your policy carefully. Ask your minister, lawyer and doctor to examine it. Be sure it provides exactly what we say it does. Then, if for any reason at all you are not 100% satisfied, just mail your policy back to us within 30 days and we will immediately refund your entire premium. No questions asked. You can gain thousands of dollars...you risk nothing.

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City \_\_\_\_\_ Zone \_\_\_\_\_ County \_\_\_\_\_ State \_\_\_\_\_

Age \_\_\_\_\_ Date of Birth \_\_\_\_\_ Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Occupation \_\_\_\_\_ Height \_\_\_\_\_ Weight \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X** \_\_\_\_\_

AT-IAT

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# ATTENTION!

**TEEN-AGERS AND YOUNG ADULTS—**

**Don't fail to register for the banquets at the General Assembly, August 11-15, in Dallas. Following are the menus for both banquets. Fill out the registration blank below and mail today!**

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Barbecued Chicken	
*	
Barbecued Ribs	
*	
Ranch Style Beans	
*	
Potato Salad	
*	
Creamed Cole Slaw	
*	
Sliced Tomatoes	Sliced Onions
*	
Corn Bread	Sour Dough Biscuits
*	
Apple Pie with Cheese	
*	
Coffee	

*Catering Department  
HOTEL ADOLPHUS  
RS-F-6411*

Fruit Cocktail, Supreme
*
Sliced Roast Round of Prime Beef, Vin Rouge Sauce
*
Au Gratin Potatoes
*
Fresh String Beans Sauté
*
Chef's Tossed Green Salad, French Dressing
*
Assorted French Rolls
*
Chocolate Roll with Chocolate Sauce
*
Coffee

## RESERVATION FOR TEEN AND YOUNG ADULTS BANQUETS

To: National Sunday School and Youth Department

Please make reservations for \_\_\_\_\_ persons

(ages 13-19) for **Teen Banquet**; \_\_\_\_\_ persons

(ages 20-35) for **Young Adult Banquet**. Enclosed is \$1.00 deposit for each person.

Signed \_\_\_\_\_  
Name

No. and Street \_\_\_\_\_

City and State \_\_\_\_\_

\*\*Cost per person—\$3.00



From  
page 17

Mayan Stela  
Mystery

"In Fred's drawer," Warren answered bluntly.

"So that's why Fred wanted to come back to the tent this afternoon to study our finds. He wanted to keep you from getting it."

"That's right. I knew where it was this morning. You fellows looked to excited about what you had. I didn't want to spoil it."

"If you grow up a little you'll make the new expedition I'm taking next year."

"New expedition! Where?"

"To Palestine!" the doctor announced.

"Why Palestine?"

"It's a long story. But when I was a boy my dad went to Palestine on a tour. He told me about seeing diggings at Jericho and Dothan. This morning I couldn't sleep so I borrowed your Bible and read a little about those places. Your concordance sure helped."

"But I thought you didn't believe the Bible."

"I didn't up until you came around. Sure I made fun of it and you. But I started to realize that even though you were just a high school grad you had something in your life these two fellows didn't have. Must come from that Bible."

"It sure does. And you can have it, too, if you surrender to Christ." Warren's testimony showed he had matured on the expedition—especially spiritually. Somehow Dr. Quiert could not display anger toward Fred upon his return. Rather he seemed to pity him.

And even though the tent meeting did not produce a convert, Warren was sure he had won the Lutane scholarship and a continued opportunity to witness. The Bible's God was not made of stone—he had already proved that!

All of a sudden he realized that Christian maturity and goofing just did not jibe. A fellow could really goof up an opportunity to represent Christ if he acted like a child when the world expected him to be a man! ●

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# Sunday School and Youth Statistics

by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
April 1964

500 and Over

Greenville (Tremont Avenue),  
South Carolina ..... 761  
Canton (9th and Gibbs), Ohio ..... 720  
Middletown (Clayton), Ohio ..... 713  
Cincinnati (Central Parkway), Ohio ..... 662  
Dayton (East Fourth), Ohio ..... 661  
Jacksonville (Springfield),  
Florida ..... 500

400-499

Cleveland (North), Tennessee ..... 493  
Griffin, Georgia ..... 486  
Atlanta (Hemphill), Georgia ..... 482  
Hamilton (7th and Chestnut), Ohio ..... 447  
Nassau (Faith Temple), Bahamas ..... 432  
Fairborn, Ohio ..... 429  
Lenoir City, Tennessee ..... 419  
Kannapolis (Elm Street),  
North Carolina ..... 402  
Wilmington (4th),  
North Carolina ..... 402

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Anderson (McDuffie)  
South Carolina ..... 396  
West Flint, Michigan ..... 388  
Detroit (Tabernacle), Michigan ..... 380  
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Chicago (Kedzie), Illinois	125
Fort Wayne (Third), Indiana	125
Crescent Springs, Kentucky	125
Pembroke, North Carolina	125
Lando, South Carolina	125
Lydia Mill, South Carolina	125
North, South Carolina	125
Bancroft, Tennessee	125
Bassett, Virginia	125

## NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

### Total Monthly Attendance for April

Greenville (Tremont Avenue), South Carolina	4,990
Fresno (Temple), California	1,085
East Gadsden, Alabama	996
East Lumberton, North Carolina	747
Atlanta (Hemphill), Georgia	725
Tampa (Sulphur Springs), Florida	556
Kannapolis (Elm Street), North Carolina	474
Augusta (Crawford Avenue), Georgia	400
Princeton, West Virginia	397
St. Petersburg, Florida	396

### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	32
Alabama	18
California	18
Florida	17
West Virginia	16
Oklahoma	15
Pennsylvania	15
Arkansas	13
Tennessee	13
Ohio	12

## REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	57
New Sunday Schools organized since June 30, 1963	94
Total Sunday Schools organized since June 30, 1963	151

### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it is the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report visits to State Director.

Rome (North), Georgia	3,743
Woodruff, South Carolina	3,188
Cincinnati (Central Parkway), Ohio	1,680
Donalds, South Carolina	1,397
Greenville (Tremont Avenue), South Carolina	1,239
Canton (9th and Gibbs), Ohio	1,234
Dayton (East Fourth), Ohio	1,200
Anderson (McDuffie), South Carolina	1,090
Dayton (Oakridge), Tennessee	1,000
Middletown (Clayton), Ohio	1,000
Fort Mill South Carolina	1,000

## Young People's Endeavor

### Average Weekly Attendance

#### April, 1964

#### 200 and Over

Dayton (East Fourth), Ohio	353
Middletown (Clayton), Ohio	260
Greenville (Tremont), South Carolina	257
Cincinnati (Central Parkway), Ohio	233
Jacksonville (Springfield), Florida	206
Goldsboro, North Carolina	204

#### 150 to 199

Hamilton (7th and Chestnut), Ohio	171
Mercersburg, Pennsylvania	166
Sevierville (Park Road), Tennessee	165
Buford, Georgia	164
Baxley, Georgia	163
Greenville, North Carolina	163
Rome (North), Georgia	161
Lenoir City, Tennessee	161
Atlanta (Hemphill), Georgia	160
Garden City, Florida	152

#### 100 to 149

Louisville (Highland Park), Kentucky	149
Canton (9th and Gibbs), Ohio	149
Dayton (Oakridge Drive), Ohio	148
Scottsboro, Alabama	146
West Flint, Michigan	137
Rock Hill (Cedar Street), South Carolina	135
Tampa (Sulphur Springs), Florida	134

Lakeland (Lake Wire), Florida	131
Zion Ridge, Alabama	130
Wilmington, (4th) North Carolina	129
Orlando (East), Florida	128
Plant City, Florida	128
Baldwin, Georgia	127
Vanceburg, Kentucky	127
Cleveland (North), Tennessee	127
Waycross (Genoa Street), Georgia	126
Austin, Indiana	125
New York (Third Avenue), New York	125
Avondale Estates, Georgia	124
Wyandotte, Michigan	124
Chattanooga (North), Tennessee	124
Lexington, North Carolina	121
Griffin, Georgia	119
Radford, Virginia	119
Trafford, Alabama	118
Albany (East), Georgia	118
Poplar, California	117
Fort Pierce, Florida	117
Jackson (Bailey Avenue), Mississippi	117
Fayetteville, North Carolina	117
Brunswick (Norwich Street), Georgia	116
Rossville, Georgia	115
South Rocky Mount, North Carolina	115
Saddle Tree, North Carolina	113
Woodruff, South Carolina	113
Monroe (4th Street), Michigan	112
Crumbieys Chapel, Alabama	110
Pacioma, California	110
Perry, Florida	110
East Lumberton, North Carolina	110
Bluefield, Virginia	110
Pontiac, Michigan	109
Dayton, Tennessee	109
Newport News, Virginia	109
Kite, Georgia	108
Johnson City, Tennessee	108
Portsmouth, Virginia	108
Abbs Valley, Virginia	108
Bladenboro, North Carolina	107
Vanceboro, North Carolina	107
Fort Worth (Riverside), Texas	107
Fresno (Temple), California	106
Augusta (Crawford Avenue), Georgia	106
Erwin, North Carolina	106
Morganton, North Carolina	106
Pasco, Washington	106
Montgomery, Alabama	105
Fort Myers, Florida	105
Van Dyke, Michigan	105
Patetown, North Carolina	105
Crescent Springs, Kentucky	104
Kelso, Washington	104
Parrott, Virginia	103
Swift Current, Canada	102
South Mt. Zion, Georgia	102
Miamisburg, Ohio	102
Donalds, South Carolina	102
Knoxville (Oakwood), Tennessee	102
Mount Dora, Florida	101
Middlesex, North Carolina	101
Fort Mill, South Carolina	101
East Gadsden, Alabama	100
Talladega, Alabama	100
Brooklyn, Maryland	100
Gaffney, South Carolina	100

#### 75 to 99

Eldorado, Illinois	99
Pelzer, South Carolina	99
Kimberly, Alabama	98
Waycross (Brunel Street), Georgia	98
Columbus (Frebis), Ohio	98
Philadelphia (Fairmont), Pennsylvania	98
Rifle Range, Florida	97
Davenport, Iowa	97
West Point, Mississippi	97
Thomasville, North Carolina	97
Freeburn, Kentucky	96
West Liberty, Kentucky	96
Bath, North Carolina	96
Summersville, South Carolina	96
Alabama City, Alabama	95
Calhoun, Georgia	95
Benton, Illinois	95
Ravenna, Kentucky	95
Wallins, Kentucky	95
Bronx (Brook Avenue), New York	95
Chattanooga (East), Tennessee	95
Nashville (Meridian Street), Tennessee	95
Whitwell, Tennessee	95
Sumiton, Alabama	94
Torrance, California	94
South Gastonia, North Carolina	94



South Lebanon, Ohio	94
Bridgeport, Alabama	93
South Shady Grove, Mississippi	93
Franklin, Ohio	93
Lawton, Oklahoma	93
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Fairfax, Virginia	86
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Somerset, Pennsylvania	85
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Mount Olivet, Georgia	84
Lexington (Liberty), Kentucky	84
Winchester, Kentucky	84
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Chester, South Carolina	84
Ruby, South Carolina	84
Dunlap, Tennessee	84
Birmingham (South Park), Alabama	83
Jacksonville (Lane Avenue), Florida	83
Byrds Chapel, Mississippi	83
South Sidney, Ohio	83
Dillon, South Carolina	83
Rock Hill (North), South Carolina	83
Jonesboro (Nettleton), Arkansas	82
Bellflower, California	82
Starke, Florida	82
Prices Chapel, Georgia	82
Detroit (Tabernacle), Michigan	82
Ferndale, Michigan	82
Hamilton (Tabernacle), Ohio	82
Sidney, Ohio	82
Anderson (Osborne), South Carolina	82
Cedar Springs, Tennessee	82
Zion, Georgia	81
Chicago (North), Illinois	81
Lawrenceville, Illinois	81
Hammond (North), Indiana	81
Columbus (South Fifth), Ohio	81
North Ridgeville, Ohio	81
Anderson (McDuffie), South Carolina	81
Marion, South Carolina	81
Bristol, Tennessee	81
Daisy, Tennessee	81
Garrison, West Virginia	81
Bradshaw, Alabama	80
Gardendale, Alabama	80
Bakersfield, California	80
Daytona Beach, Florida	80
Samoset, Florida	80
Savannah (Derenne Avenue), Georgia	80
Newport, Kentucky	80
Chase, Maryland	80
Greenville, Mississippi	80
Chicago (Kedzie Avenue), Illinois	80
Cleveland (Cooley), Ohio	80
Georgetown, South Carolina	80
Laurens, South Carolina	80
Dividing Ridge, Tennessee	80
Princeton, West Virginia	80
Ontario, California	79
Chanute, Kansas	79

Coffeyville, Kansas	79
Lancaster, Ohio	79
Oxford, Ohio	79
East Liberty, Pennsylvania	79
Conway, South Carolina	79
Greenville (Woodside), South Carolina	79
Lake City, South Carolina	79
York, South Carolina	79
Addison, Alabama	78
Santa Ana, California	78
Bartow, Florida	78
Taft, Florida	78
Crisfield, Maryland	78
Mt. Carmel, North Carolina	78
Lorain, Ohio	78
Camden, South Carolina	78
Auburn, Virginia	78
Nassau (Faith Temple), Bahamas	77
Atlanta (Northside), Georgia	77
Lavonia, Georgia	77
Vidalia, Georgia	77
Warner Robins (Southside), Georgia	77
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Hamilton (Kenworth), Ohio	77
Willard, Ohio	77
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Valdese, North Carolina	76
Cleveland (Brookside), Ohio	76
Murphy, Oklahoma	76
Dillon, South Carolina	76
Crossville, Tennessee	76
Carlisle, Alabama	75
Pomona, California	75
Alva, Florida	75
Hazard, Kentucky	75
Hopewell, Missouri	75
Saint Pauls, North Carolina	75
Erastus, North Carolina	75
Cincinnati (Eastern), Ohio	75
Columbus (Belvidere), Ohio	75
Chester, Pennsylvania	75
Newry, South Carolina	75
Parkersburg, West Virginia	75

**SPIRITUAL RESULTS AMONG  
OUR YOUTH  
April 30, 1964**

Saved	3,785
Sanctified	1,615
Filled with Holy Ghost	1,439
Added to the Church	972
Since June 30, 1963	
Saved	34,699
Sanctified	15,683
Filled with Holy Ghost	12,965
Added to the Church	9,045

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	AGE		
	SEX		
	MARRIED		
	OWNS ANOTHER AUTO		
AUTOMOBILE	YEAR		NO. OF CARS IN HOUSEHOLD
	MODEL AND BODY TYPE		
	PURCHASED	MO.	YR.
			<input type="checkbox"/> NEW <input type="checkbox"/> USED
			USE OF CAR
		<input type="checkbox"/> PRINCIPALLY FOR PLEASURE	
		<input type="checkbox"/> BUSINESS USE FOR WORK	
		TO AND FROM WORK MILES ONE WAY	
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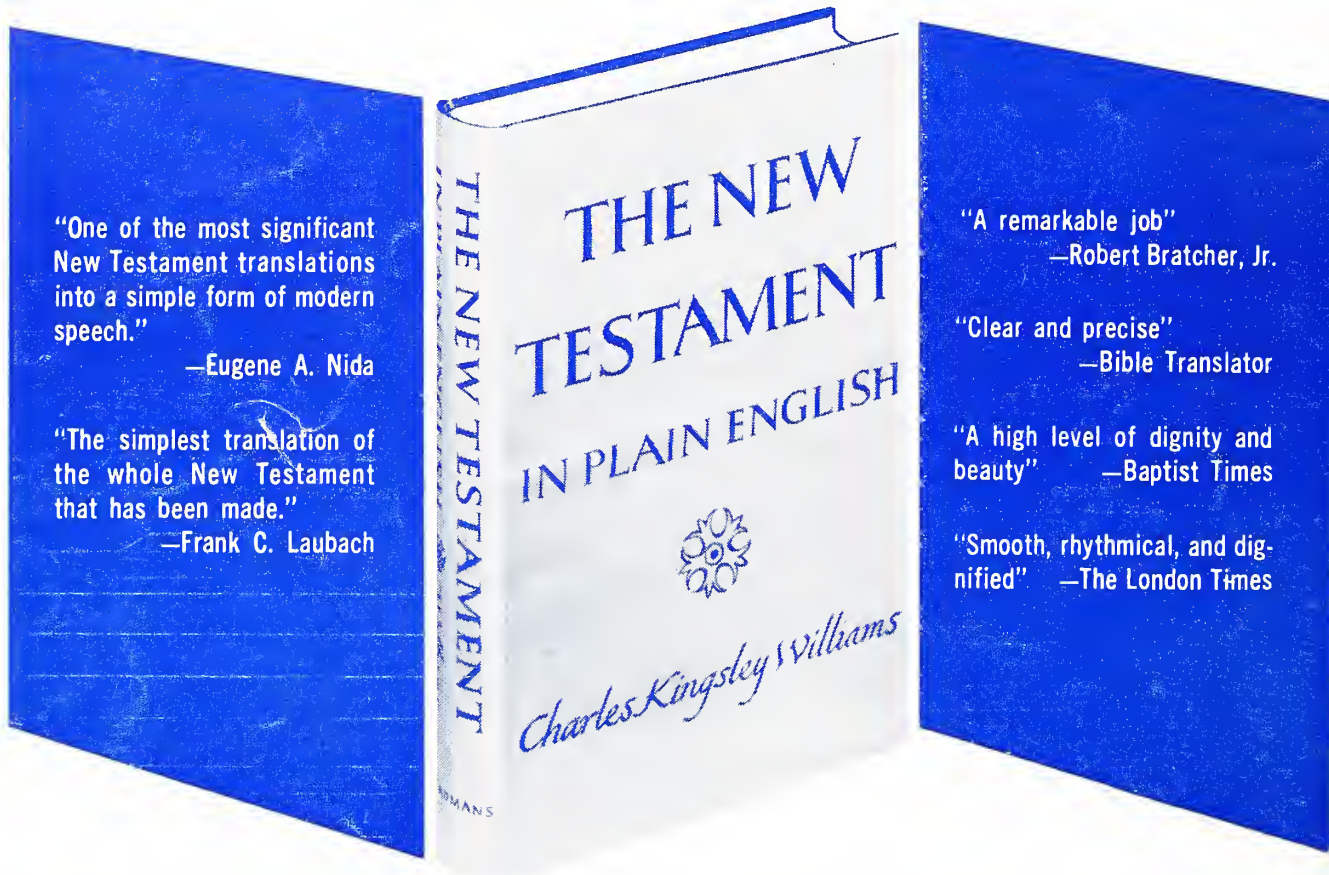
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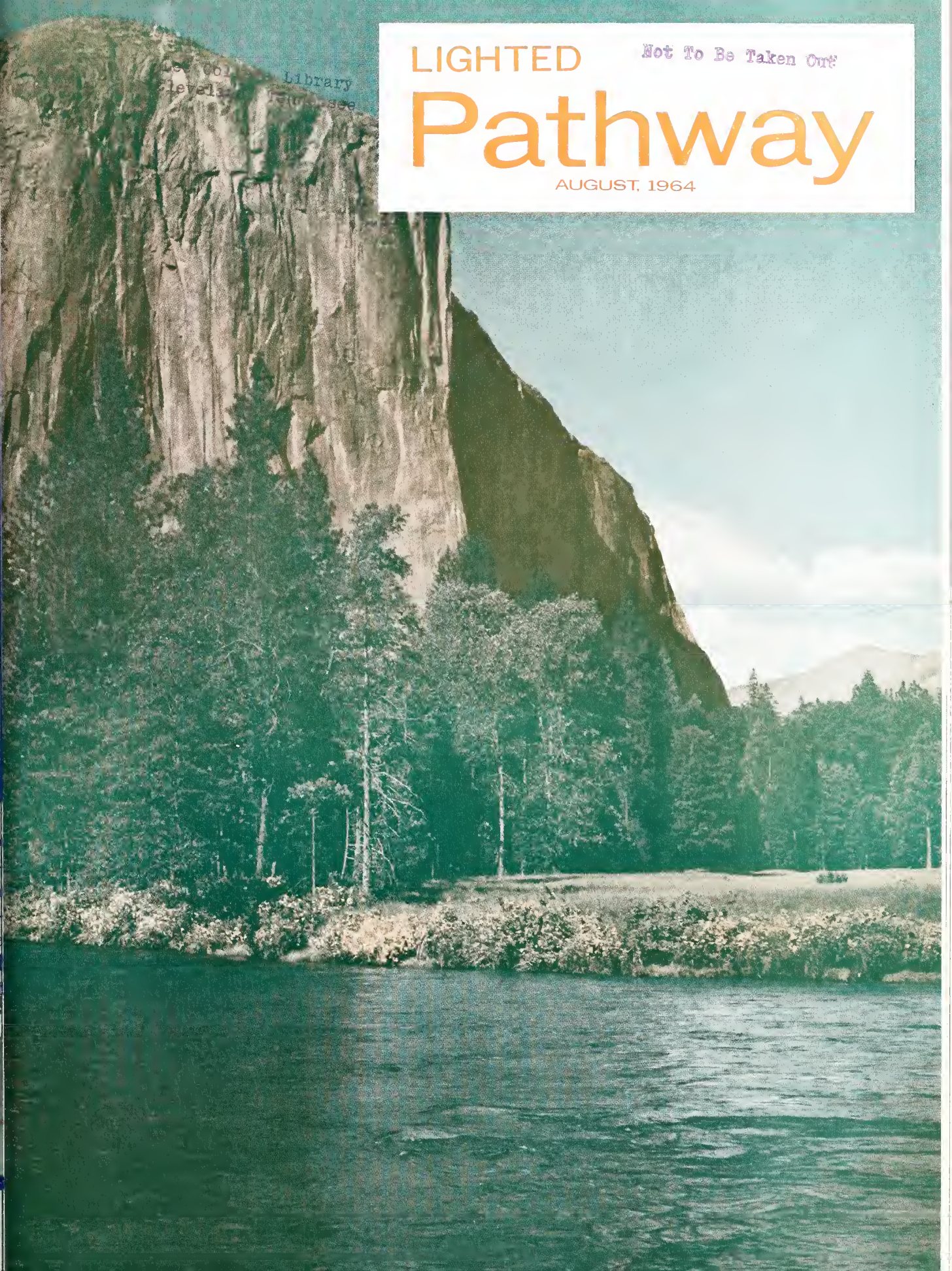


LIGHTED

Not To Be Taken Out

# Pathway

AUGUST, 1964





# Village Church

I know a church that has no fame at all—  
A place of worship on a village street—  
But when I hear the bell begin to call,  
I enter in and gladly take my seat.  
My Saviour's presence hovers round me there;  
And when the last amen is sung, I greet  
The ones whose hearts hold friendliness and prayer.

—Thelma Allinder



## The Covert

Let me lean on Your bosom, Lord,  
And find a covert there:  
A haven from earth's quaking storms,  
Where I may safety share  
In Your abounding, gracious strength.  
You know that I am weak,  
And need the hallowed parapet  
Which earnestly I seek!

—Thelma Allinder



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# LIGHTED Pathway

DEDICATED TO THE LIGHTED PATHWAY OF THE PEOPLE ENDEAVOUR

AUGUST, 1964

VOLUME 35, No. 8

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# Make Your House A Home



**M**EN HAVE SPOKEN fondly of their homes down through the years. Edgar Guest said: "It takes a heap o'livin in a house t' make it home," while Foss wrote: "Let me live in my house by the side of the road where the race of men go by." The ancient Spanish novelist Cervantes knew the greatness of the home as he said: "You are a king by your own fireside, as much as the monarch in his palace." Jesus admonished the man of Gadara to go home to his friends (Mark 5:19), and Paul told us to show piety at home (1 Timothy 5:4).

We are indebted to our family and must be careful to exemplify a Christ-like attitude to the members of the household. This is not easy to do and often one may be most unthoughtful behind the closed doors of his home. Someone has said that from those whom we love most we take the most undue privileges. The Christian is also obligated to spend time with his family. The child or wife or husband is sometimes lost from the union because he or she has been totally ignored. We should not have to say with the Old Testament prophet: "While . . . (I) was busy here and there, he was gone." What have we profited if we gain others and lose our family!

The Christian is responsible for family devotions. Recently I read the Becker Amendment and am in favor of it, but it will not save our families. The home without a family altar is built on a shaky foundation. A pastor asked a parishioner if she had a family altar. The lady, obviously embarrassed, answered, "No, we just bought new furniture and can't afford one at present."

I speak of the family altar where the television is turned off, the children are called in and God's

Word is read, and the family prays. Such occasions have been the most sacred of any in my home. The family altar is imperative! More than once my little girl has knelt in the car while we sped down the highway, used the back seat as an altar, and prayed before retiring on that back seat. The cliché is worn, but still true: "The family that prays together, stays together." Necessary attributes of a happy home are prayer and Bible reading. Tolstoy wrote: "All happy families resemble each other; every unhappy family is unhappy in its own fashion." He could have added that a prerequisite to family happiness is god-mindedness.

Evil forces are striving to break down the home, television probably being the most powerful. This electronic box in our living room foment violence, murder, loose morals and dishonor of parents. This innocent-appearing entertainment center is indoctrinating our children in the ways of evil much faster than we are able to teach them the precepts of righteousness. Furthermore, the day has come when our home is no longer safe from the invader. Recently a thief entered a home, the family awoke, the rogue pulled a pistol and shot both the father and mother while the children looked on.

In spite of the multiple threats to the home it can stay together, it can be godly, it can be happy if every member of the household will strive individually to make it so. It does "take a heap o'livin' in a house t' make it home."

*Clyne W. Buxton*

# WHERE IS BARNEY ?

BY DENZELL TEAGUE

WELL, THIS IS the place, and it looks like I'm right on time—the sign says service begins at 7:00 p.m. Barney asked me to come visit his church sometime. I don't know too much about church and such things, but I need something to do tonight. I might just as well go in.

Say, where is everyone? Where is Barney?

Someone is coming; who is that? Oh, I'm very glad to meet you, Pastor Smith. Hmmmm, what's he doing? It's rather late to be turning on the air-conditioning isn't it? But I'm surely glad he did.

That sign outside certainly said seven o'clock, and it is now 7:15 p.m. Ah, here comes someone else—no, that isn't Barney. Where is Barney?

They're finally going to begin. Oh, no! The pianist isn't here yet. Well, they're going to pray anyway.

The pianist made it, and how beautifully the choir sings; but why are some of the choir members standing and some sitting? Aren't they all worshipping God? What a beautiful song!

"What can wash away my sins? Nothing but the blood of Jesus. What can make me whole. . . ."

How's that? Oh, the time—it's 7:40. Oh, I did want to hear the rest of that song, but it's over now. Perhaps I could ask Barney what it means, but where is Barney?

The preacher seems to be a personable fellow and talks intelligently. What is he saying? "For God so loved the world that He gave . . . ."

Ouch! My corn! That's quite all right. Where was that young lady going in such a hurry?

Oh yes, the preacher; what is he saying? If those two ladies in front of me would stop talking about that sale at Miller's, I might possibly make out what he is saying.

"For all have sinned and come short of the glory of God." I do believe that includes *me*!

Ow! Not again. Well, that's all right, young lady.

But, Preacher, I'm not such a bad fellow. "And all our righteousnesses are as filthy rags." Does that mean me, too? Say, lady, don't

they have a place here to take your crying baby? Why, even the theatre has a nursery.

Look out, here comes the toe-tromper again, and this time she's taking a friend.

The preacher says for us all to stand with heads bowed for the altar call, whatever that is. "Come all ye that labour and are heavy laden and I will give you rest." Yes, I have been troubled lately, and I do realize that I'm a sinner. I believe I'll go up and—Oh, yes sir, I'll let you pass. Now where do you suppose he's going? Out the door. But he seemed to be listening so intently and saying "amen" so loudly, but now when heads are bowed, out he goes.

Wow! My poor feet! Here comes that girl again. What did you say? Why, it's nine o'clock, ma'am. Why doesn't that lady take her baby to the nursery? Oh, no nursery. Please, can't you wait until tomorrow to buy those new hats? Whew, it's too hot in here! And by the way, where is Barney?

Am I glad to be out of there! Well, Barney, I came; but where were you? ●



**A**N AMERICAN IS the fellow one hears demanding that the government balance its budget. Is he doing anything to help? He is buying a new car, a houseful of furniture, and a hi-fi set that will keep him in debt for the next three years!

He is the one who wants the speed laws enforced and action taken to end the tragic loss of life in highway accidents. Nevertheless, he will not buy a car unless it will race 100 miles an hour or better.

An American can tell you the lineup of every baseball team in the American and National Leagues. But he can't tell you half the words of the *Star-Spangled Banner*.

He fumes when he's drafted into the army, but he is the best-trained and highest-paid soldier in the world. And he has never lost a war.

He demands that the government do something to help the eight million unemployed find jobs. But he lets his wife, his mother, his sisters, and 24,987,650 other women fill jobs in the United States.

An American is too smart to let anybody put anything over on him. Yet he allows himself to be swindled out of \$500 million a year on health gimmicks, such as reducing pills, tonics made from seaweed, or alfalfa that can't help.

For every dollar this man gives to religious causes, crime costs him nine dollars. He's the one who resents financial pleas from the pulpit to help spread the gospel of Christ that can change sinners to saints. But in 1963 the sinners cost him a total of twenty-two and a half billion dollars—the cost of the nation's crime bill.

An American fumes and rages when he finds that it costs a million dollars a mile to pave the highways to make driving safer and to save lives, but he is quite unconcerned when he learns that he and his fellow-Americans spend eighteen billion dollars a year for liquor and tobacco that shorten lives.

He paid one hundred and six billion dollars in income taxes in fis-

cal 1963, the largest sum ever paid in taxes by any country in history. With the exception of a few murmurings about the high cost of deductions from his paycheck, he paid without complaint. But one should hear him roar when his wife wants a new hat!

An American is the fellow who ties up his dog but lets his sixteen-year-old son run wild. When he lectures to the lad for stealing hub-caps, he forgets to mention all the watermelons and apples he swiped from neighboring farmers when he was growing up on the farm.

An American spends five hundred dollars a year on his family's medical care, a total of twenty-three billion dollars last year! This is twice as much as he spent for medical care ten years ago. But all he has spent this year for his family's *spiritual* welfare is two dollars and twenty-five cents for a Bible.

Yet with all his faults and foibles, an American is a fine individual.

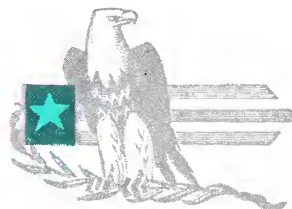
Calling him "a real American" pays him a compliment, but the very highest compliment one can pay him is to call him "a real Christian."

What is a real Christian? A real Christian is one whose wholesome character and upright conduct prove that he is doing his best to serve his God, his country, and his neighbor.

A real Christian is a born-again believer (John 3:3). He believes "all have sinned, and come short of the glory of God" (Romans 3:23); but he believes "Christ died for the ungodly" (Romans 5:6). He believes "the blood of Jesus Christ cleanseth from all sin" (1 John 1:7) and saves him from God's wrath (Romans 5:9). He believes Christ will return to carry him to the heavenly Father's mansions (John 14:3), there to reign with God for ever and ever (Revelation 22:5).

Many are called real Americans. But the few who have chosen the narrow way are called real Christians.

They are the salt of the earth. ●



## WHAT IS AN AMERICAN?

BY NORMAND J. THOMPSON

# THE HIGH CROSS

BY GROVER BRINKMAN



SOME MEN ACQUIRE memorials after they have gone; others build them while they live. Wayman Presley, a rural mail carrier at Makanda, Illinois, is one of the latter.

Years ago, as Presley made his rural mail route up and down the valleys of this segment of Illinois that is quite hilly, the highest hill in the region, called Bald Knob, always drew his attention. It smiled down on the valley, the second highest spot in the state.

And suddenly the idea came to Presley—the idea of a huge religious shrine, a beacon to all faiths and creeds, atop his beloved mountain.

That was many years ago. Presley went to work, spreading his idea for a cross atop the mountain. He met many discouragements. People even scoffed, but he continued his dream.

Today, the dream is up there—in white porcelain and steel. The cross is completed, towering 111

feet, a shining symbol of a man's faith and determination.

Hundreds of cars wound the four-mile road to the top of the mountain to witness the ceremonies of the dedication of the cross this past Easter.

That night the floodlights were turned on, and motorists as far as fifty miles distant saw the illuminated shrine. For the first time, air passengers saw a new shrine below them.

"I never doubted that we would get the cross built, someday," Presley said, with one of his warm smiles. "That isn't all. It was built by the people."

Once Presley's idea for a huge cross atop the mountain got underway, he found financing it wasn't too hard—if he allowed big corporations and commercial concerns to donate. But he shunned this. He wanted the cross to be something built by the people—little donations, pennies from children, small gifts from the poor.

One day he got an invitation to appear on a national television program and told the nation about his plans for the cross. Soon he was the recipient of more than 300,000 letters, many with gifts, good wishes, and plans. Now the cross was taking shape, and construction work was started. Little by little, additional work ensued, as money came in.

The years rolled by, bringing many disappointments to be sure, but never one so big that it stopped the work. And today the cross is complete, a shrine in Mid-America. Daily, hundreds of tourists wend their way to the top of Bald Knob to see the shrine. They stand in awe. Some of them have a warm light in their eyes, for they helped build it, in a small financial way.

Presley lives nearby, almost in the shadow of the shrine. There is no arrogance in his voice as he says, "We got it built!" This is just the humble gratitude of a man who saw a dream come true. ●



BY MINA ARNOLD YOUNG

# The Geese That Saved a City

**A**N OLD STORY has come down to us among the legends that surround the early days of the city of Rome. The Gauls, barbarians from central Europe, had swept toward Rome. They took whatever was worth taking, burned villages and scattered armies. They had taken most of the city of Rome itself.

But they could not capture the inner fortress on the Capitoline Hill. There a band of stubborn Roman warriors held out against the Gauls. The Romans knew that one of their generals, Camillus, was trying to gather up an army in the south. If they could hold the fortress until he returned, the whole city could be taken back by the Romans.

Food was scarce and the soldiers were hungry. In a cage at the top of the wall was a flock of geese. How good they would have tasted, roasted! But the hungry soldiers did not touch them. Instead, they even fed them as much as they could, for these geese were sacred to the Roman goddess Juno. The soldiers would not think of eating what belonged to their God.

The Gauls decided to launch a surprise attack at night against the Romans. The rolling hill concealed the lurking aggressors, and they crawled up the rocks so quietly that even the watch dogs did not hear them. But the geese did! They set up such a clatter that the Roman guards came running out and soon defeated the intruders. The Roman general Camillus did return with an army in time to drive out the Gauls.

Juno was just a heathen goddess, her power all in the minds of those who worshiped her. And yet those soldiers would not take for their own use that which had been dedicated to her!

We serve the God who rules the heaven and the earth. He has asked that our tithes (10 per cent of our income) and offerings be given to Him. But what happens when we get into a tight spot financially? Do we "borrow" our tithes for our own use? Or do we consider that they are sacred, the property of our God, and not to be consumed by us under any circumstances? Are we less faithful to our God than those pagan Romans were to their imaginary goddess? ●





# Prophetic Utter- ances

BY WAYNE WHITE

**D**URING THE YEARS that Judah stood alone as a nation, its religious declension or spiritual revival depended upon the spiritual position of the king. The kings of this Southern Kingdom were the determining factor of its national religious climate.

The prophets spoke many times to guide the nation under God. There were occasions, however, when the prophets spoke, but the king was spiritually deaf. During the reigns of these ungodly kings the nation began to decline in its religious life.

The American religious scene is much the same today. America has been called the nation under God and the nation whose trust is in God, yet the thermometer of the religious temperature seems to be inconsistently up and down.

At the present it seems as if the religious climate of America is at a new low. Numerical gains in church membership point toward a turning away, and the spiritual condition of the nation has slumped in every area, even in the offices of the church.

This is not the view of an alarmist or a pessimist, rather it is true Christian concern. The Christian concern of the contemporary prophets has given them the courage to speak out in these national emergencies. Nationally known Christians, such as evangelist Dr. Billy Graham, have issued forth the proclamations of a prophet; but the echo has bounced back nearly void. It has been returned by a vast spiritual emptiness of a secular America!

During this year of 1964, Christian Americans will listen to, read about, and perhaps meet with many candidates for political offices. Only by lending a sensitive ear to the spiritual prophets will we be guided toward spiritual decisions. There are prophets other than ministers that speak the will of God. Such voices as the *Church of God Evangel*, the *Lighted Pathway* and *Forward In Faith* radio broadcasts are all channels of God's direction. These spirit-filled prophets are dedicated to the providential plan of redemption for all God's people.

We must lend a sensitive ear, develop a positive Christian concern, and become alert as forces of good to turn the nation back to God.

He will help us—if we will listen! ●



# TEEN-AGE TRIUMPH!



BY NEAL NEITZEL

**S**OMETHING HAS TO be done about these wild, destructive kids!" I recently muttered. The cause for my concern was the damage done the previous night to a nearby park pavilion.

"They shouldn't be allowed to drive cars," grumbled a neighboring friend the next afternoon. We were talking about the new rash of teen-age vandalism when a souped-up sedan crammed with noisy reckless kids went whizzing down the street.

A day later we had something else to complain about—the local S.P.C.A. (Society for Prevention of Cruelty to Animals) was being abandoned for lack of community support.

"What's going to happen to all those mutts and mongrels that the humane society has been looking after all these years?" I asked.

My neighbor shrugged: "Too bad. Not that I blame the people who've been running the kennel for quitting. You can't expect them to keep on losing money on the operation year after year."

Talking about the problem was all we did. It was all other adults living in our town did, too.

But a group of high school students did more than talk. They approached the middle-aged couple who operated the animal shelter. They offered to help care for and exercise with the homeless pets at the kennel.

They went further. They decided to stage a public "dog show." They went around from house to house and from store to store selling tickets. The show was put on at the local park pavilion, the same one other teen-agers had wrecked not long ago. Those hard-working kids cleaned and repainted the park building. They had a sell out for their "dog show" and made enough money to keep the animal shelter operating for a long time to come.

I think it is worth mentioning when a group of teen-agers can make the kind of headlines our local paper gave their triumph. And I know my neighbor and I were wrong to condemn and criticize today's youth as a group. After this, we won't let the rash and wrongful behavior of a few unthinking rebels take anything away from the good to be found within the majority of our young people. ●

# PUTTING OUR TALENTS TO USE



BY ROY BERNARD JUSSELL

**A**RE YOU AND I putting to full use our God-bestowed talents? For each of us has not less than one talent, commanded by God to be put to work advancing His kingdom.

As we read biographies of noted Christians, their outstanding accomplishments, are we prone to say: "But they were usually gifted, while I am not," and thus excuse ourselves from developing our talents?

We hear it said:

"I can't sing well enough for the choir."

"I wouldn't be able to teach a Bible class."

"I don't talk well enough to lead a church discussion."

"I couldn't possibly learn to play the piano and organ."

And from our teen-agers on the verge of manhood: "I'm not qualified to enroll in a seminary and become a pastor."

Suppose that such noted Christians as Martin Luther, the father of Protestantism, had clung to such defeatist views and sat on the sidelines doing little or nothing; and John Wesley, a Methodist, had excused himself from furthering Christianity. If Henry Clay Trumbull had not used his talent of personal evangelism, embodied in his book, *Individual Work for Individuals*, and become a Sunday School missionary, lecturer, editor, and author of thirty-eight books, God would have been greatly disappointed in him.

There was Augustine, the Thinker, a powerful preacher, who in the third Christian century wrote hundreds of books advancing the cause of the Church and of Christ. And John Bunyan, a Baptist, wrote his immortal *Pilgrim's Progress*, the journey of a soul from a sinful world to the Celestial City.

There was John Calvin, a Christian statesman and reformer, and George Muller, whose abiding faith veritably moved mountains. Without worldly funds toward accomplishing his mission of creating homes for homeless children, his faith in God's supply made possible the erection of numerous orphanages in Bristol, England.

We have Dwight L. Moody; David Livingstone; William Carey; Mary Slessor; C. T. Studd, who is known as the athlete-missionary; and Wilfred Grenfell, born

in England, whom God called to employ his talents in the ever-bleak region of wintry Labrador as a devout Christian and doctor.

"But I am not of the gifted class of such men," do we say?

Let us make another inquiry. Where would Christendom be today if its singularly famous members had not recognized and used to the best of their ability the talents God had so graciously bestowed upon them?

For some of us who postpone our Christian activity in weak excuses of "I'm not qualified; someone else can do it better," we should feel shame in our lack of confidence.

And we should remind ourselves with quickened pulses that in this very hour Christianity stands at the crossroads, challenged by an ever-growing atheism both in our nation and throughout the world, threatening the Christian to surrender his belief on threat of punishment and cruel persecution. The anti-Christ is very busy these days, and, sad to say, successful.

This unhappy condition need not exist; it could not exist if all members in the body of Christ would awaken themselves to the danger, busying themselves without excuse or postponement in the cause of our Lord.

Of our future, it has been said by God-fearing men that there can be no half-victory for Christianity against the anti-Christ; one or the other must triumph.

Which will it be?

The answer lies with us Christians, to lose by weak and sinful default, or gain victory through courageous effort, with all of us consecrating our lives to the holy crusade which our God intended for us.

Let us resolve, here and now, to shed the inertia of *do nothing*, or *do just a bit* for Christ's kingdom, for the time is late. And for those who may feel an inadequacy to serve in some capacity in the church, let them take heart from the scripture of Mark 11:24: . . . *What things soever ye desire . . . believe that ye receive them, and ye shall have them.* Thus, have faith that you *can* do what your church and your God ask of you. ●



CAMPUS CALL

For a college student to talk about his "philosophy of life" isn't unusual; but when I asked Ramon Leonard Carroll, Jr., about this, he gave an "unusual" answer. "I like to think my philosophy of life can be summed up in this statement," said Carroll: "Is not thirst when your well is full the thirst that is unquenchable?"

With a tall and athletic physique, young Carroll gives one the impression that he is vibrantly alive and is oriented to a real life purpose. At the early age of four, he gave his life to Christ. Now twenty-two years of age, Leonard's favorite Bible text is Proverbs 3:5, 6: "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths."

The son of Dr. and Mrs. R. Leonard Carroll, Leonard Jr.'s rich faith has been cultivated in a minister's home. His father has served as Lee College President and presently pastors the progressive Lenoir City, Tennessee, Church of God.

While in high school, Leonard was a representative to the American Legion Boy's State, was student body president his senior year, and graduated as an honor student from the Lenoir City High School.

Since high school, Leonard has attended the University of Tennessee and in 1962 enrolled in U.T.'s College of Medicine. There he has achieved membership in the National Honor Medical Fraternity AEΔ and will receive his medical doctorate next year, after which, he plans eight additional years of study to specialize in some field of surgery.

In December of '63 Leonard married the former Ellen Mauldin of West Helena, Arkansas. Ellen works as a reservation receptionist for American Airlines while Leonard completes his studies.

There's a certain twinkle in Leonard's eyes when he tells you that he desires to tell others of "the perfect joy and peace" he has found in Jesus Christ.

## A CERTAIN TWINKLE



Leonard has achieved membership in the National Honor Medical Fraternity AEΔ .





# HOW ABOUT COLLEGE?

Are You Going? It's a Wonderful Help in Achieving Success in Later Life

BY HENRY H. GRAHAM

THE BOY OR girl who has firmly decided to get a college education has made a wise choice. Not only is higher education valuable for the information imparted by skillful instructors, but also college teaches one how to get along with other people—certainly a big aid in winning success. It is a broadening adventure which couples book learning with fun. Many firm and lasting friendships are formed. The college graduate is much more likely to succeed in life than the person who did not have the advantage of a fine education.

That college attendance is costly in these days of high prices is true, and in many households money is not plentiful. Parents budget and save to help their sons and daughters through a collegiate course. Boys and girls often aid themselves by getting part-time jobs whenever possible. Scholarships help, too, but not every student gets one. However, the young person who really wants a higher education will manage somehow.

Thousands of students have earned their way through school by working outside of classroom hours. This makes the task more

difficult, of course, and may almost eliminate social activities. But the one who has his heart set on going to college will not let these things stop him. His burning desire for education—his unquenchable thirst for knowledge—will lead him on, and he will achieve his goal.

If at all possible, the high school graduate should take at least his freshman collegiate year immediately after finishing his preparatory course. Once he gets that first year behind him, he is unlikely to let anything stand in the way of further schooling. However, if he works at a regular job the first year after completing his high school course, saying "I'll go to college next year," the chances are few that he ever will. For one thing, the lure of earning money is strong. He hates to give up his job which pays fairly well and spend his earnings for college expenses. To him "next fall" just never comes. Perhaps he gets married, and there are children. This complicates matters tremendously as far as going to college is concerned.

Boys and girls often do not realize that as a rule, the more education they have the greater is their earning capacity. This is becoming

increasingly true every year because competition for good-paying positions becomes keener all the time. The more preparation one has the more likely he is to find something worthwhile and to climb the ladder of success. The unprepared are at a great disadvantage. Many a high school graduate who does not go on with his education fails to realize, for a time at least, that while he earns reasonably good money the big opportunities are not as likely to open to him as to the person with a college degree.

Every college has many "play-boys." Usually they are people who are taking "snap" courses or who just don't care whether they pass or not. They spend little time with their books, sometimes miss lectures and laboratory periods, and as a result, get very poor grades. They are bad associates for the serious-minded student, and he should steer clear of them.

The dedicated student must learn to say no when such parasites try to draw him away from his studies. He must learn to put first things first. He will be glad he did when the time comes for report cards to be issued.

Every young person should, by all means, go to college if he can. It will pay him rich dividends in the future if he applies himself to his books. Many freshmen are only lukewarm toward college at the start but quickly learn to love the life and would not even think of withdrawing. Almost everyone likes college once he is there.

The chances are a thousand to one that a boy or girl will find college life one of the most rewarding periods of his life. Thousands of men and women have been grateful all their lives for attending college because the experience was so worthwhile and profitable. Hardly anyone is ever too old to go to college, but in youth the mind is more elastic and receptive than when one is older. Also, the young graduate has most of his life before him. It is better to go in one's youth if possible. ●



# 1964 SOUTH CAROLINA YOUTH CAMP

**S** PARKED WITH AN enthusiastic camp spirit, eight hundred and twenty-seven campers and workers enjoyed the greatest of all South Carolina junior and teen-age youth camps, June 8-13 and June 15-20. Embodied in the framework of these camps were Bible studies, handicrafts, practical studies of youth problems, sports of various descriptions, and powerful, evangelistic services.

The juniors were moved toward an acceptance of Christ and a deeper dedication to His calling as Reverend Roosevelt Miller, camp evangelist, sang and preached of the glorious hope of salvation. Each message and song found its way into the tender hearts of young campers.

The teen-age camp was blessed by the inspirational messages of Reverend Clyne W. Buxton, Director of Sunday School and Youth



*Ping-Pong was a popular game.*



*The three hundred and nine teen-age campers sang devotedly each evening.*



*Competition is keen as the campers play the counselors in a softball game the last day of camp. Though the counselors don't talk about it much the campers won the game!*

BY LAMAR VEST



*The campers were the first group to use this beautiful, spacious, air-conditioned cafeteria. Built under the direction of D. A. Biggs, state overseer, this magnificent building with its colorful furnishings, terrazzo floor, and ultra-modern kitchen equipment afforded the campers fine food and excellent atmosphere.*

Literature and editor of the *Lighted Pathway*. The impact of these dynamic messages was revealed by the eager way in which young men and women sought God around the altars.

The final tabulation for both camps showed one hundred and twenty-seven saved, eighty-nine sanctified, fifty-six filled with the Holy Ghost, eighty-nine baptized in water, and sixty-four united with the Church of God. For this, we praise God.

The great success of our 1964 youth camps was dependent upon many people. Conscientious counselors who felt a deep responsibility for each one assigned to their group were necessary. Spirit-filled teachers and evangelists who carried a heavy burden for lost souls were essential. Cooks, recreational directors, swimming, music, and handicraft instructors were all most important. However, without the leadership of our concerned and devoted Sunday School and Youth Director Thomas Grassano, much of the camps success would have been forfeited. He is to be complimented for providing that leadership.

Our state has been fortunate for the past eight years for the efficient work and wisdom used by Brother and Sister Grassano in directing our youth camps. A sharp feeling of sadness was shown by camper and staff member alike when faced with the realization that, according to the ruling of our last General Assembly, this would be their last camp in their present capacity. Needless to say, South Carolina will miss the untiring and fruitful labors of this fine Christian couple who have been devoted to the promoting of youth work.

The 1964 South Carolina Youth Camp is history, and only eternity will reveal the final results. However, of this we are now sure, one hundred and twenty-seven new names have been written in heaven's Book of Life, and many more young people have been drawn to a closer fellowship with Jesus Christ. ☺

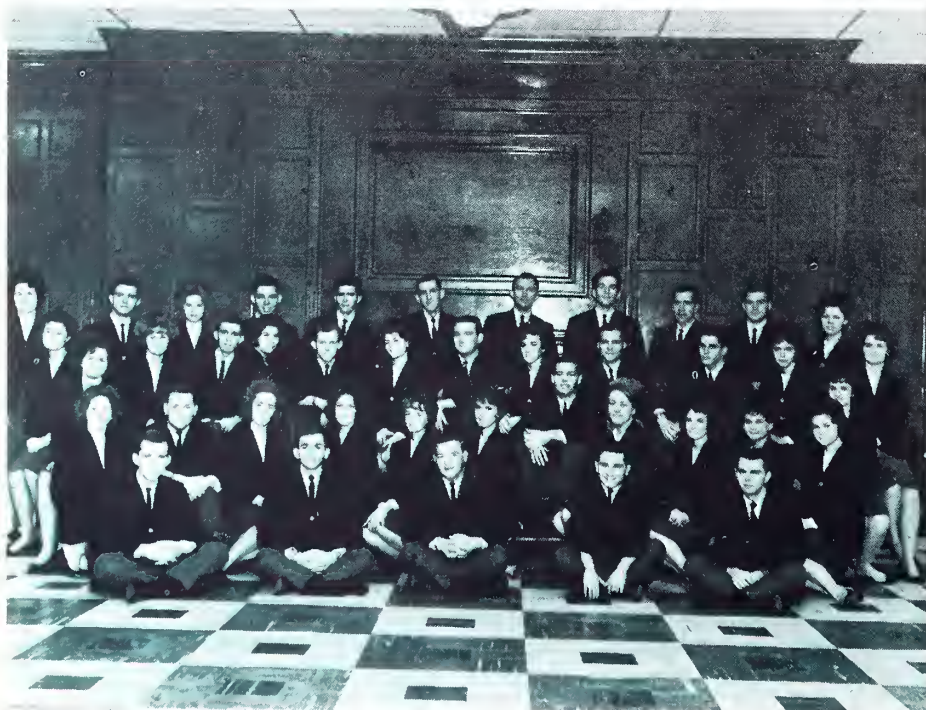
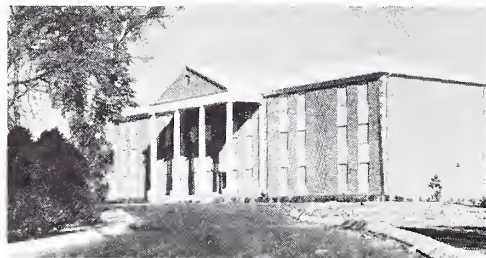




Dr. Delton Alford

BY HAROLD L. BARE

# THE MUSIC DEPARTMENT OF LEE COLLEGE



Located on scenic Ocoee Street in the heart of the thriving city of Cleveland, Tennessee, stands Lee College, the Church of God's foremost culture center. For several decades the college has promoted the belief in compatibility between high academic standards and Bible-based religion. To this writer's knowledge, it is the only United States Pentecostal school of higher learning which is fully accredited. The Junior College is accredited by the Southern Association of Schools and Colleges; the Bible College by the American Association of Bible Colleges.

One of the greatest assets of the college is its faculty. Well-trained and competent, the instructors give students access to quality education. These capable educational leaders also serve students by guiding them into becoming well-acquainted with and well entrenched in the fundamental doctrines of Pentecostalism.

Among the various divisions of the college, the Music Department has distinguished itself by its comprehensive curricula and thorough training program. Supervised by the capable Dr. Delton L. Alford, the phases and functions of the department cultivate within students a deep appreciation for both religious and classical music and also provide opportunity for practical experience. Every musician, whether a major or minor, is eligible for membership in any of a number of musical groups. Twice each year all of these groups combine to present a Music Festival. The Festival, which is one of the highlights of the year, is attended by an overflow audience and presented on closed-circuit television. Much variety in selections and styles is brought to the Festival by the numerous groups, and this accounts for its popularity.

## LEE SINGERS

Known and accepted throughout the church, the Lee Singers are proudly upheld by Lee College as one of the most outstanding Pentecostal choirs. This elite choir is se-



lected by private audition. Having toured more than thirty states, the choir effectively serves as a public relations arm of the college and a carrier of the Lee College spirit. At least twice each year the choir takes an extended tour of ten to fifteen days. This summer the fifteen-day trip extended to the Bahamas. Weekend trips, recordings, religious performances, and artistic series demand much time and prayerful work, but the 100 per cent Christian group is fully united in an effort to spread the gospel in song. Throughout the years its ministry has been rewarded with influencing many souls.

#### CAMPUS CHOIR

The Campus Choir is comprised of a large number of students from other divisions and the Lee Singers. Each participant is a volunteer, which accounts for the enthusiasm that has distinguished the choir on campus. These vocal musicians are especially featured at fall and spring convocations and special religious services.

#### INSTRUMENTAL MUSIC

Of a different musical nature

than the choirs, and yet honored by its own merit, is the Concert Ensemble. This band of select musicians performs works from standard college repertoires and also outstanding religious works prescribed for college bands. The band specializes in concerts and enjoys at least one extended tour each school year.

#### BRASS ENSEMBLE

From among the Concert Ensemble, approximately a dozen male students are auditioned to comprise the Brass Ensemble. This all-Christian group takes many weekend tours on which it is privileged to perform in conventions, regular church services, special services, and concerts. The Ensemble is also frequently called upon to stimulate school spirit at campus activities and to set the mood for religious services. To a man, these musicians delight in serving God through these channels of Christian service.

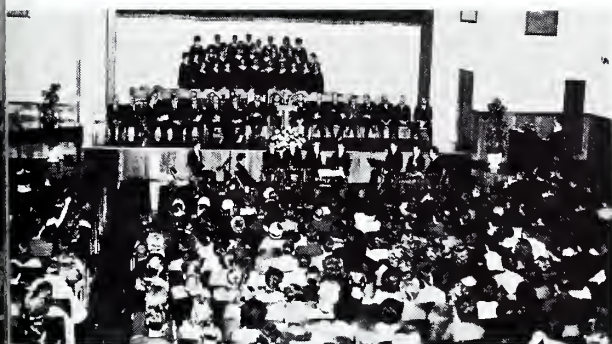
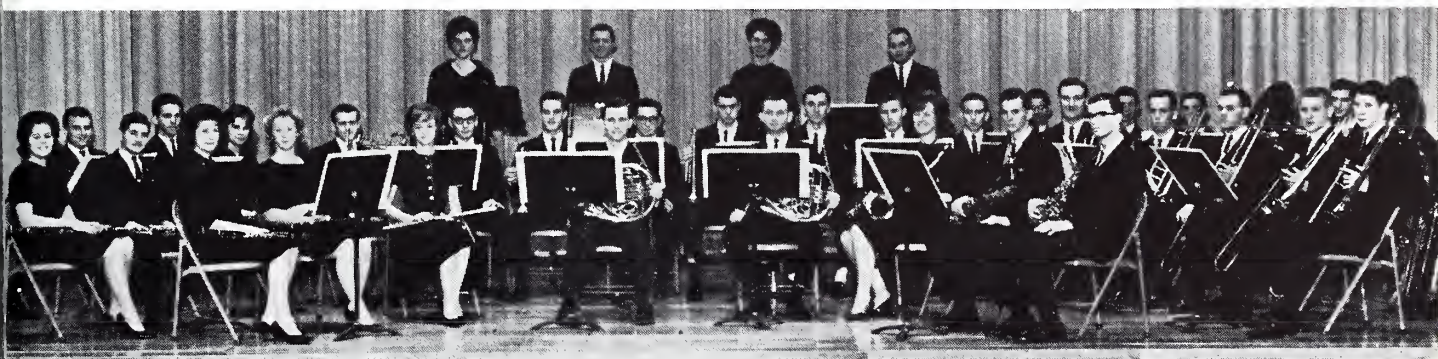
#### OTHER GROUPS

Besides these larger groups, there are a number of smaller groups. Male quartets, a brass quintet, ladies' quartets, trios, and duets, and

soloists (both vocal and instrumental) enhance the musical program with the "spice of variety." The frequency of appearances by these groups depends upon the student-manager and the conscientiousness of each group in preparing for the performances.

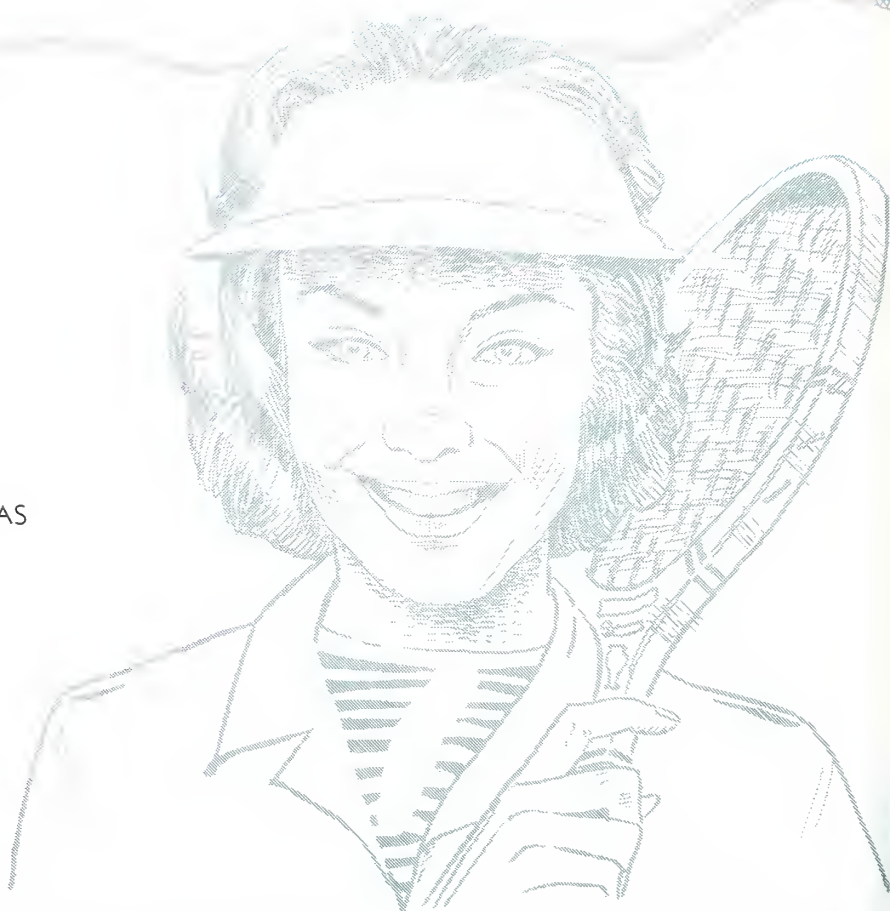
In essence, "the ultimate purpose of all of these groups is not only to add to the fervor and excitement of campus life, but also to make a significant contribution to a wholesome environment through praise to God," states Dr. Alford. As the psalmist said in Psalm 150: "Praise ye the Lord . . . with the sound of the trumpet . . . psaltery . . . harp . . . timbrel . . . dance . . . stringed instruments . . . organs . . . loud cymbals . . . high sounding cymbals."

Music in the life of Lee College is but one aspect of a total program of high-quality education dedicated to the glory of God. If you desire an education of this nature, you would be doing yourself an injustice by failing to consider the opportunities offered by this merited Pentecostal institution of higher education. ●



# THE SPOOL

BY CLIFFORD THOMAS



MRS. APPLETON watched her daughter Jan as she slipped on her tennis sweater.

"Going out, Jan?" she asked.

"Yes," she answered. "The county championship matches start next month. Our team is relying on me a great deal, so I must get in some practice.

"I wanted you to go to the store for a spool of thread," her mother said. "I must finish these dresses as soon as possible. We need the money. You know since your father passed away, this and your earnings from the bank are all we have."

"I know, Mom," responded Jan, "but surely it could wait until tomorrow. I'm late for practice now."

"Allright," her mother said resignedly. "I'll have to go get it myself. All the Churches in our area have a tennis team," she added as an afterthought. "Keen rivalry exists among them. It would be wonderful if you would agree to play on our team."

"Oh, they are just a group of novices," Jan remarked as she opened the door and left.

Mrs. Appleton sat meditating for awhile. Jan was a dutiful daughter in every way but sometimes a little thoughtless. Someday she hoped Jan would make that definite step to become a Christian. Well, there's no use in my sitting here brooding, she thought.

She put her sewing aside, put on her hat, and went out.

She walked for several blocks but somehow could not get Jan out of her mind and wondered if she had failed to exercise proper discipline in not insisting that Jan run the errand for her.

By this time she had reached the store, made her purchase and turned for home. Pausing at the street corner for a moment, still absorbed in her thoughts, she stepped off the sidewalk absent-mindedly and failed to notice the red light. She heard the screech of brakes, then everything went black.

Meanwhile, Jan hurried to the local tennis court and arrived to find the rest of the team waiting for her. She pulled off her sweater and began to practice with one of



# OF THREAD

the other players, a young lady named Sally Spence. But Jan could not concentrate. Nagging thoughts troubled her.

Somehow she felt at fault in not running that errand for her mother. Being a little late for practice would not have mattered that much. Not only that, but for some time now, other doubts filled her mind. Since beginning to work at the bank, other activities occupied much of her time; and she had gradually drifted away from the Church.

Sally stopped playing and called to Jan,

"What's the matter with you today? You don't seem to be trying very hard."

Sally was Jan's best friend and she knew that she could confide in her, but not this time. She didn't feel like talking right now.

"I must be tired," Jan explained. "I can't get my mind on tennis today. I'm going home to get some rest."

"Allright," Sally responded. "But I hope you perk up a bit before next month."

Jan really felt tired, more in mind than body. She put on her sweater and started for home, walking slowly. Turning a corner, she heard the faint sound of singing. As she drew nearer, she realized that the music was coming from the little church to which her mother belonged. Evidently the choir was rehearsing the hymns for the coming Sunday service.

Strolling past the open door, she heard the familiar hymn, "Blessed Assurance Jesus is Mine," floating out into the street. These words penetrated her mind. Knowing that she had never made a definite decision to serve the Lord,

she could not honestly repeat that statement. She paused at the street corner. Why not now, she thought. Silently, with an unspoken prayer, she gave herself to the Master.

Immediately a feeling of peace possessed her. Lighter of heart she now hurried along, eager to tell her mother the good news.

Arriving at home to find the door locked, she let herself in with her own key, wondering where her mother could be. She entered the living room calling,

"Mom! I'm home."

But there was no response. She went into the kitchen and found no one there either.

Just then the telephone rang. It sounded loud and ominous. A feeling of foreboding gripped her as she picked up the receiver.

"Is this Jan Appleton?" a voice asked at the other end.

"Yes," Jan replied.

"This is the hospital calling. Your mother had an accident, but there's nothing to worry about. She's just shaken up a bit."

"I'll come right over," Jan said, a slight tremor in her voice.

She felt a sickening sensation and a sense of guilt as she hurriedly left the house. If only she had done that errand, her mother need not have gone out.

Reaching the hospital, she ran up the entrance steps.

"I want to see Mrs. Appleton," said Jan breathlessly to the nurse on duty.

"She's in room ten just down the hall," said the nurse.

Jan knocked softly on the door, then opened it slowly. Turning her head and seeing who her visitor was, Mrs. Appleton spread a bright smile over her face.

"Mom, how are you?" Jan asked,

hurrying to her bedside. "How did this happen?"

"I must confess to being very careless," her mother answered. "I walked out into the street unthinkingly and was struck by an automobile. Luckily, the driver saw me in time to reduce his speed considerably, or it might have been much worse."

"It's all my fault," said Jan contritely. "If I'd done what you wanted me to, this would not have happened."

"I know how you feel," responded her mother, patting Jan's hand fondly. "But something has changed you," she added.

"How do you know?" asked Jan.

"Oh, I can tell by your manner of behavior and the expression on your face," her mother replied.

"Yes, I have," replied Jan, then lapsed into silence, not knowing exactly how to explain.

"Well, go on," urged her mother.

"I have tried to keep this to myself," Jan disclosed, "But for a long time I have felt the need of making a definite decision to surrender my life to Christ." She then described all the incidents which prompted her to take that stand.

"Mom, I want to join your church and prepare myself to become a Sunday School teacher."

"This is wonderful news," said her mother, her eyes shining with happiness. She glanced at the little package on the table by her bed which she had clutched tightly in her hand when the accident occurred.

"It seems God can use any little thing as an instrument for good," she observed.

"What do you mean?" asked Jan.

"That spool of thread," her mother replied. ●

# Help Needed At The Park

**D**IXIE AND DON had always lived in the country. This year they were living in the city and in an apartment, too. It had been fun at first—no chickens to feed, no cows to bring in from pasture, and no garden to water and weed. But after awhile, when they were not in school, the children found there just weren't enough things for them to do.

Of course, they missed Jack, their dog. He had to stay in the country. They missed Dexter, their horse, that they rode all over the fields and sometimes to school. He had to stay in the country, too. And there just wasn't anything here in the city to take the place of the horse, the dog and the chores.

"What in the world is the matter with you two?" Mother asked one Saturday when they were snapping at each other.

The children felt ashamed.

"I'm lonesome for Jack and Dexter," Dixie said.

"So am I," Don put in. "I'm lonesome for our farm and the country."

"Hummm," Mother said. "I know what you mean. I'm lonesome for the country too. But we can't go back until next year. So we might just as well make the best of it."

"But what can we do?" Dixie wailed.

"You can go to the park," Mother said.

"Oh, that," Don said. "We've been there so many times, and there's never anything to do. Going there is just a bore."

Mother thought a minute. "Did

you ever think of trying to be good Samaritans by helping other people?" she asked.

"Whom could we help?" Dixie wanted to know.

"I don't know," Mother said. "But there are quite a few older persons in the park. They might even like to have you talk to them. There are mothers there with young children. You might help them."

"I'm going to try it," Dixie said. "Anything is better than doing nothing and wanting to quarrel all the time."

So she and Don raced over to the park. They had never really looked at the people there before. Now they saw an old man hobbling along toward the street. Don went up to him.

"Is there anything I can do for you?" he asked.

The old man smiled. "There surely is," he said. "The papers have just been put out at the newsstand. I want one. It takes me a long time to get across the street and back."

"I'll get the paper for you," Don said.

"I will be so happy if you will," the old man said.

He gave Don some money. Then he sat down to wait while Don ran after the paper.

Dixie went on to where a woman was trying to get her baby and all her belongings gathered. A small boy kept pulling at her and crying.

"May I help you?" Dixie asked.

The woman tiredly dropped down on a bench. "Oh, if you just will,"

she said. "Harold wants a drink. Will you take him over to the drinking fountain?"

"Of course," Dixie said. She took the little boy's hand and led him over to the fountain. While she was there, Don raced up to her.

"An old lady over there has hurt her ankle," he said. "She can't carry her packages. I'm going to help her home. She lives in the next block."

Dixie took Harold back to his mother. About that time she saw another lady in a state of panic rushing around the park and calling, "Carol, Carol."

Dixie went up to her. "Is there something wrong? May I help?" she asked.

"Oh, yes," the lady said. "My little girl is lost! Can you help me find her?"

Dixie thought a moment. Where would she go if she were a very little girl? Why, to the lake, of course. And sure enough, that was where Dixie found her.

Don came back, and then it was time to go home. The children raced into the apartment laughing the way they used to do in the country. They flung themselves on Mother.

"It was wonderful!" Dixie cried out. "We found lots to do to help people. And when we thought of them we forgot ourselves. We won't be unhappy anymore."

"And we're going to go everyday to see how many good things we can do," Don said. "We made other people happy today as well as ourselves." ●



**T**EENA HAS A life-gripping, contagious disease. She didn't catch it from anyone else, but from the "thing." But you really can't blame the "thing" for it, so you have to say she caught it from herself.

That's odd. Whoever heard of catching a contagious disease from oneself? If you knew what Teena had, you'd realize how she got it. In fact, you might even realize that the disease is catching.

The disease usually affects three parts of the body—the spine, the eyes and the ears. Some specialists have proved that her disease also affects the mind (not always the brain) and the heart.

At first, Teena didn't realize she was contracting this dreadful disease. The art of poor posture ran throughout her generation. The cat curl, the rabbit hunch—these seemed natural positions for her friends, too. She wondered if all her friends were afflicted with what she had. But she was too embarrassed to ask.

Next she noticed the effect it had on her eyes. They somehow became fixed on the "thing." Why did she have to stare at it so much? Didn't she have enough backbone to look elsewhere? (Ha, Ha—backbone, how could she have that? Her spine was a victim of her disease, too!) She noticed she didn't spend as much time reading as in pre-disease days. Her eyes didn't like the labor of reading. Along with the disease came a numbing of her appreciation of natural surroundings. She was entranced, not by the beautiful, but by the "thing."

Ear troubles, too. She sure had them. Before, she always heard her mother's calls or her dad's conversations. Now she seemed uninterested. In fact, it seemed her mom's and dad's voices had suddenly become harsh. She couldn't quite figure it. She didn't need a hearing aid. They didn't have to screech at her to be heard, yet her disease seemed to make her oblivious to her parents' presence.

Concerning the mind specialists, Teena didn't get their reports firsthand. Her psychology teacher shocked the class by reading statistics concerning the relationships between her disease and poor school grades. He had positive proof that anyone victimized by the "thing" wouldn't graduate from the country's leading universities.

When Teena got to church on Sunday morning, she got the diagnosis of the "heart" specialist. Her pastor showed that her disease could only be cured by surrendering her life to the Lord. He analyzed her case (without giving any personal references, of course) to be preoccupation with self. He called it a spiritual disease, as well as a mental and physical one. In fact, he pointed out how when others were cured, they immediately felt mental and physical changes.

Teena's disease is not a bug. The "thing" won't disappear by changing toothpaste. You see, Teena's disease, *TVitis*, can only be cured by her personal

BY WILLIAM J. KRUTZA



acceptance of God's best for her life. And although she needs a certain amount of refreshing, morally balanced entertainment, she doesn't have to become a slave to the television set. Accepting God's best for her life will involve her in a life of practical helpfulness to others. She won't be the prisoner of her selfish desires to be entertained. Television will be a part, but not the only part, of her life.

Once Teena tells God about her disease, it will lose its life-gripping force. She'll be free to help others straighten their spines, add sparkle to their eyes, and unstop their ears. Better than that, she'll be able to enlarge her education and teach others. Best of all, she'll have a new philosophy to pass on to other victims of this dread crippler—*TVitis*.

If you are held in the grip of this disease, take courage—you don't have to be a slave forever. If you have been cured, why not take the medicine bottle to some other TV-tortured victim. By God's help the "thing" can be conquered. ●

BY KATHERINE BEVIS

## HE SHOWS US THE WAY!

**T**HE STORY IS told of a mongrel dog. He was not distinctive or attractive, except perhaps, that he came down the street hobbling on three legs. He was trying desperately to keep the fourth foot above the ground because of the ugly splint which protruded from it.

Then a strange thing happened. Suddenly the dog turned and headed for a building nearby. The door was open, and he went inside immediately. It was the door to the clinic of the town's General Hospital.

In narrating this story, the speaker said: "I have just read in the morning paper of a famous man who had taken his life by firing a pistol into his brain. And I thought, 'a contrast indeed—a mongrel dog that knew where to go for relief, and a human soul with sickness in his life who did not know.'"

In these perilous and turbulent times, when the pace of life is quickening and problems are

mounting, even with all our learning and material achievements, we pause insecurely on the threshold of tomorrow. We need to realize that man's extremity is always God's opportunity. We need to realize that we have an invulnerable and impregnable armor available which is the grace of God. Its power will take care of any ugly splint that life may put upon us.

Jesus Christ is timeless and is an eternal contemporary. We may safely rely on His grace.

Too many of us are like the fly. Its eye has many facets, so that it sees, not one spider alone, but a multitude of spiders. Someone has said that we manufacture for our eyes spectacles made after the plan of the fly's eyes, so that when we look at our troubles, we see them multiplied. We seem to take those spectacles off when we look at our mercies.

The mark of our generation seems to be a wistful bewilderment. Men and women are confused, puzzled, perplexed. They come to the

crossroads of life, and they find that some cruel hand has obliterated the directions which were once on the signposts. Having lost their way, they have no guidance. They stand in perplexity, honestly desiring to take the right way, but they are not sure which is right. The most frustration of all is that they ask: "Is there a way out, is there a definite goal, is there a purpose, or are we merely going around and around, like a squirrel in a cage, getting nowhere because there is nowhere to go?"

In this world of tangled moral problems, of conflicting ideals and loyalties, of perplexing questions, the cry from us is as it was from Thomas: "How can we know the way?" Then, as we listen to His Word telling us of the infinite worth of life in the sight of God, of the sacredness of personality, we are able to discover life's purpose, its sanity, its beauty, its value; and in our souls there is a light kindled by our fellowship with Christ which can never be quenched. ●



A WOMAN WHO had fallen into sinful habits was visited by a concerned minister. He admonished her to forsake her wicked ways. The woman shocked him by saying flippantly: "The Bible says there's nobody good, *not even God.*"

"Surely you must be mistaken," said the minister, opening his Bible.

"Oh, no!" the woman insisted. "I've often heard my dad quote that verse."

The minister turned to Matthew 19:17 and read the words of Jesus: *There is none good but one, that is, God.* He looked up into the woman's embarrassed face and said gently: "There is hope for us worthless human beings. Jesus goes on to say: *But if thou wilt enter into life, keep the commandments.*"

To help us keep His commandments, God has given us a guidebook, the Bible.

Recently the pastor of a big city church conducted a Bible quiz. The questions were simple. One was, "Who wrote the four Gospels?" The results of the questionnaire staggered the pastor. Over five percent of the congregation failed to give a single correct answer; fifteen percent could not make a passing grade! And seventy-five percent did not know why Jesus died on Calvary's cross!

This Bible quiz showed the minister the urgent need for a weekly Bible study.

In contrast to this ignorance of God's Word, I once met a colored preacher who knew the Bible from cover to cover! Possessing an amazing memory, he could quote the Bible word for word for hours! One reason he started studying the Scriptures, and entered the ministry, was that he was shocked to hear his neighbors complain that the Bible was confusing and full of mistakes.

He found that these critics *didn't know* what the Bible said. They were echoing the opinions of others, like the businessman who once told me: "The Bible is confusing—at least, so I'm told."

The Bible is not confusing if approached reverently and obeyed honestly. Most of its language is simple and the meaning clear. Many great truths, however, do not lie exposed on the surface. Thus the Word must be studied as a miner digs for gold, patiently and persistently.

Are there mistakes in the Bible?

The few supposed "errors" in the sacred pages will no doubt dissolve under simple explanations, as others have done already.

One of these "errors" is the word *unicorn*. The seventy scholars translating the Old Testament into Greek in the third century B.C., found a Hebrew word which meant a swift, strong, and intractable beast. The animal was well-known to the original Jewish writers; but the translators, working centuries later, did not know the animal to which this had reference. Actually, the original text did not mention unicorns. But the translators used the Greek word *monokeros*, meaning an animal with one horn. They probably had in mind the rhinoceros. In Latin and English, however, this word became *unicorn*.

What animal *did* the original Jewish writers mean? Instead of a one-horned beast, they simply wrote of the wild ox. This was learned conclusively from studying Assyrian tablets which pictured the wild ox and called him *rimu*, the Assyrian equivalent of the Hebrew word *re'em* used in the original text.

What says the Bible? It says God's Word is truth, and God's truth will sanctify us (John 17:17). We all need to be sanctified, don't we?

Have you read your Bible today? ●

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### PORTLAND, OREGON, DISTRICT

The evening of April 10, 1964 long will be remembered by the people on the Portland district. This was the evening of the April Youth Rally and one of many highlights.

The District awarded an outstanding youth award to Kathy Thompson by presenting her with a beautiful trophy. Miss Thompson also received a free scholarship to youth camp from the district youth director.

God's anointing was upon the District Director Kenneth J. McCoy as he brought to the congregation a wonderful message on "Obedience." One young lady accepted Christ as her personal Saviour, and many youths and adults realized just how important it really is to be completely obedient to God.

With the blessing of God continuing upon us, we expect to see more young lives surrender to Him and become obedient to His will. Pray with us toward this great goal.

District Reporter

### NEWPORT NEWS, VIRGINIA, JUNIOR-SENIOR BANQUET

On Friday night, June 5, 1964, an excited group of over one hundred persons met at the Parkview Community Center for the first church-sponsored Junior-Senior Banquet. Although our attendance represented a cross section of the entire church, special honor was given to our nine graduating seniors of Newport News and Hampton High Schools.

The planning and the program were under the direction of our pastor and his wife, the Reverend and Mrs. H. B. Ellis. The quality of their leadership was fully realized and appreciated by everyone present. Acting as master of ceremonies, the Reverend Ellis displayed a remarkable sense of humor as he captured the highlights of the seniors' lives.

In keeping with the theme of the banquet, "That Wonderful Year," an excellent musical program was provided by a "Barbershop Quartet" and a mixed youth ensemble calling themselves "The Belles and Beaux." The program was concluded by a short but challenging address from our guest speaker, the Reverend R. C. Hodges.

Our thanks are extended to those who served on committees and also to the members of the LWVB who prepared and served the delicious menu consisting of ham, candid yams, green beans, potato salad, hot rolls, peach cobbler, and iced tea.

We find ourselves looking forward to this season next year at which time our youth will enjoy another banquet, and those honored as juniors this year will occupy the seats left by the seniors who have gone out to find their places in life.

—Mrs. Jimmy D. Wood  
Church Secretary

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**YOUTH WEEK IS HELD BY PARIS, TEXAS, CHURCH OF GOD**

Church of God Youth Week was observed recently at the Paris Church of God, with the youth serving as leaders in all activities of the church.

Stanley Cope, youth pastor, was in charge of the Sunday night service in which the guest speaker was the Rev. Ed Cox of Louisville, Kentucky. Monday night a wiener roast was given in honor of the young people.

Tuesday night the Assistant Youth Pastor Joe Eddie Swint was in charge of the prayer meeting, using "Seven Steps to Success" as the topic for his message.

A progressive prayer meeting was held Wednesday evening. The group gathered in the home of the Rev. and Mrs. Othoe Stegall for prayer, in the home of Mr. and Mrs. Del Roy Ruth for singing, and in the home of Mr. and Mrs. Deryl Dority for a session of witnessing for Christ. A message, "Speak, Lord, Thy Servant Heareth," by Rev. Stegall was heard in the home of Mr. and Mrs. Otis Northam. Refreshments were served by the four hostesses.

Thursday night Mrs. D. C. Ford, youth president of the Young People's Endeavor, presented a program on "Advertising for Christ." Friday night's activity was a hayride for all the teen-agers.

Fifty-seven young people attended a youth banquet Saturday night in the church dining hall. The Rev. Mack Shires, Pastor of the Cottonwood Church of God, was guest speaker.

Sunday morning each Sunday School class was taught by one of the young people of the class, with D. C. Ford acting as youth Sunday School superintendent.

During the morning worship, Rev. Stegall spoke to the youth on, "Forget Not Thy Creator in the Days of Thy Youth."



**WEST HOLLYWOOD, FLORIDA,  
PIONEERS FOR CHRIST**

On May 23, 1964, the West Hollywood Church of God Pioneers for Christ presented a first for the youth of the church. Under the direction of Mrs. Dale Dixon, PFC leader, a youth banquet was held honoring the graduates of 1964.

Those seniors graduating this June included Linda Anderson, Nancy Buckner, Nancy Pilgrim, and Gayle Smith. Also honored was our guest, Al Sergel, who entertained after dinner with some delightful songs.

Those present besides the honored guests and the undergraduate youths were our pastor and his wife, Rev. and Mrs. C. G. Ray; Mrs. Dixon, our youth teacher; Charles Hewett; our YPE president, Mrs. Charles Hewett; and our chaplains, Mr. and Mrs. LeRoy McClain and Mr. and Mrs. Raymond Wood.

The YPE presented each of the seniors with an inspirational book entitled *Good Morning, Lord*. We each desire your prayers that God would be able to use our lives and talents for His glory. Also remember our church that it would grow and prosper and continue to bless and guide future youths.

—Nancy Buckner



# earn \$10,000 a year and up



## THOMASVILLE, N. C. CHURCH HAS CORONATION

June 3, 1964, climaxed a YPE contest at the Thomasville, North Carolina, Church of God. The competition extended for nine weeks which netted \$333.35. The winners were crowned Mr. and Miss YPE.

Pictured left to right are Wanda Leonard, Miss YPE; Ronnie Crumpton, Mr. YPE; and Mrs. Johnsie Cranford, YPE president. She is very proud of this accomplishment and wishes to thank all those who contributed in making the contest a success.

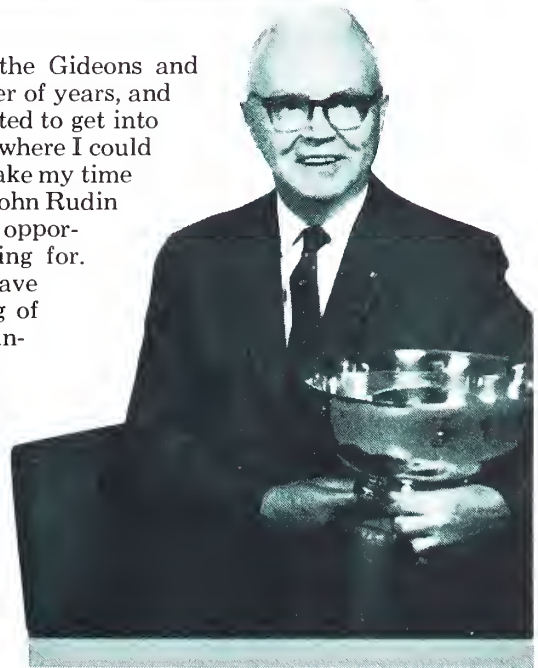
Not pictured are the runners-up, Carolyn McKinnley and Gary Cranford. Others deserving honorable mention are Sandra Ivey, Philis Hill and Michael Golden.

—S. F. Crumpton, pastor

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—Charles Woodworth

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From Page 27 Youth Statistics

Willard, Ohio	77
Bethany, South Carolina	77
Dillon (Mt. Hermon), South Carolina	76
Greenville (Woodside), South Carolina	76
Maple Hollow, Tennessee	76
Solway, Tennessee	76
Elkins, West Virginia	76
Carlisle, Alabama	75
Jacksonville (Auditorium), Florida	75
Gorman, Maryland	75
Rochester, Michigan	75
Asheboro, North Carolina	75
North East, Pennsylvania	75
Conway, South Carolina	75
Adria, Virginia	75

## SPIRITUAL RESULTS AMONG OUR YOUTH May 30, 1964

Saved	2,263
Sanctified	1,001
Filled With Holy Ghost	824
Added to the Church	562
Since June 30, 1963	
Saved	36,962
Sanctified	16,684
Filled With Holy Ghost	13,789
Added to the Church	9,607

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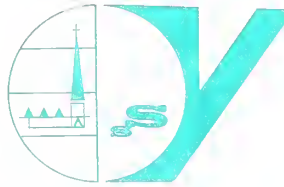
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# Sunday School and Youth Statistics



by Cecil B. Knight  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
May, 1964

500 and Over

Greenville (Tremont Avenue), South Carolina	753
Dayton (East Fourth), Ohio	719
Middletown (Clayton), Ohio	645
Canton (9th and Gibbs), Ohio	641
Cincinnati (Central Parkway), Ohio	618
Delray Beach, Florida	517

400-499

Cleveland (North), Tennessee	493
Hamilton (7th and Chestnut), Ohio	441
Fairborn, Ohio	419
Kannapolis (Elm Street), North Carolina	410
Lenoir City, Tennessee	401

300-399

West Flint, Michigan	375
Nassau (Faith Temple), Bahamas	365
Newport News, Virginia	365
Chattanooga (North), Tennessee	356
Wilmington (4th Street), North Carolina	355
Cleveland (South), Tennessee	355
Anderson (McDuffie Street), South Carolina	354
Sumiton, Alabama	351
Detroit (Tabernacle), Michigan	350
South Gastonia, North Carolina	336
Dillon, South Carolina	336
Monroe (4th Street), Michigan	329
Cleveland (Brookside), Ohio	326
East Lumberton, North Carolina	315
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#### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

##### Total Monthly Attendance for May

Greenville (Tremont Avenue), South Carolina	5,710
Fresno (Temple), California	1,165
Kannapolis (Elm Street), North Carolina	905
East Gadsden, Alabama	901
East Lumberton, North Carolina	806
Columbia (Elmwood), South Carolina	325
Landis, North Carolina	323
Ephrata, Pennsylvania	316
Decatur, Alabama	314
Fresno (H/M), California	300

#### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	27
Alabama	18
Pennsylvania	18
California	17
Oklahoma	15
North Carolina	14
Ohio	14
Tennessee	12
West Virginia	10
Arkansas	10

#### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	64
New Sunday Schools organized since June 30, 1963	98

Total Sunday Schools organized since June 30, 1963 162

#### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method, and it's the best way to reach people for Christ and the Sunday School.

NOTE: Every Sunday School should report visits to State Director.

Lima, Ohio	1,500
Greenville (Tremont Avenue), South Carolina	1,494
North Rocky Mount, North Carolina	1,420
Canton (9th and Gibbs), Ohio	1,235
Bladenboro, North Carolina	1,129
Elkton, Maryland	1,015
Dayton (East Fourth), Ohio	1,100
Woodruff, South Carolina	1,011
Middletown (Clayton), Ohio	1,000
Morganton, North Carolina	882

#### Young People's Endeavor

##### Average Weekly Attendance

May, 1964

200 and Over	
Dayton (East Fourth), Ohio	320
Middletown (Clayton), Ohio	248
Christopher, Kentucky	243
Greenville (Tremont), South Carolina	216
Cleveland (South), Tennessee	202
Cincinnati (Central Parkway), Ohio	201

##### 150-199

Memphis (North), Tennessee	186
Goldsboro, North Carolina	185
Ider, Alabama	169
Sevierville (Park Road), Tennessee	168
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Pleasure Ridge, Kentucky	112
Lenoir City, Tennessee	110
Sheffield, Alabama	109
Radford, Virginia	108
Columbia (Elmwood), South Carolina	106
Whitwell, Tennessee	106

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Caraway, Arkansas	101
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Morganton, North Carolina	100
Fairborn, Ohio	100
Nashville (Meridian), Tennessee	100

Alabama 105

West Liberty, Kentucky	105
Bristol, Virginia	105
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Franklin, Ohio	104
Johnson City, Tennessee	103
Morristown, Tennessee	103
Montgomery, Alabama	102
Caraway, Arkansas	101
South Gastonia, North Carolina	101
Morganton, North Carolina	100
Fairborn, Ohio	100
Nashville (Meridian), Tennessee	100

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Buhl, Alabama	99
Bladenboro, North Carolina	99
Hope Mills, North Carolina	99
Oakboro, North Carolina	99

Richmond, Kentucky	98
Somerset, Kentucky	97
Thorn, Mississippi	97
Ruby, South Carolina	97
Swift Current, Canada	96
Newport, Kentucky	96
Crescent Springs, Kentucky	96
Fort Mill, South Carolina	96
Greer, South Carolina	96
Pelzer, South Carolina	96
St. Louis (Gravois), Missouri	95
Bath, North Carolina	95
Newark, Ohio	95
Chattanooga (East), Tennessee	95
Brooklyn, Maryland	93
Pomona, California	92
Freeburn, Kentucky	92
Boonsboro, Maryland	92
Saddle Tree, North Carolina	92
Lindsay, Oklahoma	92
Middle Valley, Tennessee	91
Zion Ridge, Alabama	90
East Burlington, North Carolina	90
Oregonia, Ohio	90
Camden, South Carolina	90
Johnson City (East), Tennessee	90
Fresno (Temple), California	89
Pinsonfork, Kentucky	89
Van Dyke, Michigan	89
Middlesex, North Carolina	89
Portland (Powell), Oregon	89
Somerset, Pennsylvania	89
Georgetown, South Carolina	89
Hodgenville, Kentucky	88
Salisbury, Maryland	88
Lenoir, North Carolina	88
Benton, Illinois	87
Vanceboro, North Carolina	87
Knoxville (Oakwood), Tennessee	87
Sandusky, Ohio	86
South Sidney, Ohio	86
Lawton, Oklahoma	86
Pontiac, Michigan	85
Blue Ash, Ohio	85
Laurens, South Carolina	85
Summersville, South Carolina	85
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Hugo, Oklahoma	82
Charleston (King Street), South Carolina	82
Bruno, West Virginia	82
Mallory, West Virginia	82
Birmingham (North), Alabama	81
Kimberly, Alabama	81
Roanoke Rapids, North Carolina	81
Cincinnati (Eastern), Ohio	81
Dayton (Hoover), Ohio	81
Miamisburg, Ohio	81
Donalds, South Carolina	81
Anniston, Alabama	80
Blackwater, Arkansas	80
San Pablo, California	80
Stinnett, Kentucky	80
Thomasville, North Carolina	80
South Rocky Mount, North Carolina	80
Anderson (McDuffie), South Carolina	80
McColl, South Carolina	80
Memphis (Park Avenue), Tennessee	80
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LIGHTED

# Pathway

SEPTEMBER, 1964





# SCHOOL DAYS

Now I sit me down in school,  
Where praying is against the rule.  
For this great nation, under God,  
Finds public mention of Him odd.

Any prayer a class recites  
Now violates the Bill of Rights.  
Anytime my head I bow  
Becomes a Federal matter now.

Teach us of stars, or pole or equator,  
But make no mention of their Creator.  
The law is specific, the law is precise;  
Praying aloud is no longer nice.

In silence alone can we meditate,  
And if God should get the credit, great.  
This rule, however, has a gimmick in it:  
You've got to be finished in less than a minute.

So all I ask is a minute of quiet;  
If I feel like praying, maybe I'll try it.  
If not, O Lord, this plea I make:  
Should I die in school, my soul you'll take.

—Paul Bensaquin

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SEPTEMBER, 1964

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**T**HE CHURCH BEGAN with the death of a man, Jesus, and men have died for the Church ever since. Stephen was the first martyr, and tradition holds that all of the apostles except John the Beloved died at merciless hands for the cause of Christ, one being skinned alive.

Today men are still dying under the heel of oppressors. Joseph Nemes, the Hungarian who was arrested, imprisoned, and tortured by the Communists in Czechoslovakia, tells of numerous merciless beatings and murders while he was in prison. The dedicatory page of his book *Signs In The Storm* reads: "I dedicate this book to the memory of the nameless hundreds of thousands who have died under Communist brutality and to the millions who have suffered and are still suffering under their merciless rule."

Though we have had practically no religious persecution in America, believers in many countries have suffered for the cause of Christ during this century. In *These My People*, Lillian Dickson relates religious persecution on the island of Formosa during the Japanese occupation. In a mountain village a policeman became infuriated because the natives were secretly becoming Christians. To stop this he decreed that all the villagers must come to the police station within three days and swear, "I will not be a Christian." Meeting at midnight to discuss the edict, some of the natives were considering forsaking Christianity when a teen-ager stood and said: "But don't you remember? Jesus said to 'fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell' (Matthew 10:28). A vote was taken and these faithful mountain folk voted to a man to die rather than recant.

The next day the villagers did not go to work, but visited with one another praying, weeping, but none turned back. Word of their decision to die was delivered to the policeman, who coldly replied that the next morning all of them would die by being bound, weighted, and thrown from a bridge into a river. God mercifully intervened, for that afternoon the policeman went fishing, fell into the rushing waters of the river and was drowned.

God has not promised any of us a soft, easy life. Christianity advances through dedication, sacrifice, sweat, tears, and often through blood. This old world is in a life-or-death struggle with the forces of evil opposing the forces of good, and volumes could be written about the casualties in this conflict. Consider Stephen submitting to death by stoning, or Paul at the guillotine. The exact manner of death of all the original Twelve appointed by Jesus is not definite, but either history or tradition maintains their death came about thus:

## to die for him



Simon Peter	Crucified at Rome, head downward
James the Elder	Beheaded by Herod
John the Beloved	Died a natural death
Andrew	Crucified on a St. Andrew's Cross
Philip	Martyred at Hierapolis
Bartholomew	Flayed to death in Armenia
Thomas	Martyred near Madras, India
Matthew	Martyred in Ethiopia
James the Less	Crucified in Egypt
Jude	Died a martyr in Persia
Simon Zelotes	Died by crucifixion
Judas	Hanged himself

Men have died for Christ down through the centuries, but today you and I are challenged to live for Him. It takes courage to live for the Lord when there is no persecution, though that courage may be of a slightly different hue from the kind needed when facing a firing squad, a torture room, or a den of lions. The kind of courage needed today is the type that causes a man to take time to pray and study God's Word, to speak to lost men of eternity, to be faithful to God with our finances, church attendance and our daily living.

Should matters ever come to worse in this nation, there are millions of Americans who would stand unerringly for Christ; they would not recant. Throughout this nation there are faithful followers of the Nazarene who would die rather than deny the Lord. It must rejoice the heart of God to know He has such devoted followers. Certainly He would not expect us to give our lives for Him except to further His cause. Thousands have given their lives in defense of the Cross, and others may. The Lord may bury His workers, but His work must go on.

*Clyde W. Duxton*

BY MINA ARNOLD YOUNG

# When Animals Wore Clothes



**S**EEMINGLY, PEOPLE MUST crusade for something, and there has been some amusement lately over a crusade to put clothes on animals. Those who advocate doing so feel that letting animals go naked teaches our children to be immodest. Why don't they campaign for people to be decently clothed? Perhaps they feel that it is no use, so they pick on the animals, which are already dressed in the clothing that God ordained for them.

But there was a time when all the animals in a city wore clothes! We read about it in the Bible. They were not clothed because of someone's misplaced modesty either.

Assyria was one of the great world powers for about one hundred years. The Assyrians were very cruel to the people they conquered, and the people of Israel had been conquered and mistreated by them. So when God commanded Jonah to go to Nineveh, the capital city of Assyria, and preach there, he refused at first to go. But after the unhappy episode of the whale, he changed his mind and went. He entered into the city and began to shout as God had commanded him, "Yet forty days and Nineveh shall be overthrown!"

The people of Nineveh were alarmed. They knew enough about the God of Israel to realize that He could overthrow their city if He wanted to. They sent word to the king, and he was worried, too. Quickly he gave orders for a time of repentance.

"Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

"But let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands.

"Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

In those days the wearing of sackcloth was a sign of mourning. This sackcloth was rough and very uncomfortable if worn next to the skin. So the wearing of sackcloth always indicated great sorrow.

The people and animals were dressed in sackcloth, and the people prayed earnestly that God would spare them. Of course, our loving God did spare their city.

God thundered out His message of condemnation to the Ninevites through the lips of Jonah. He has been thundering at us through His Word for a long time, and most people are not doing anything about it. "Except ye repent, ye shall all likewise perish" is true today. Then, He dealt with a great city. Today He is calling to us as individuals.

No, it won't bring us any favor with God to put clothes, even of sackcloth, on the animals. But if we will "cry mightily unto God and turn every one from his evil way," God will hear and save us. ●





## Rest Awhile

BY JEWEL SMITH

**W**HEN THIS WRITER was a child, Labor Day meant little more than the opening of the school term being delayed a day. Mother even continued with the chores of the family wash on that day. Today the holiday means a great deal more and is eagerly anticipated as a break in the routine of the work-a-day world.

Labor Day grew out of an annual September parade in New York City by the Knights of Labor in the 1880's. In 1887 Oregon recognized it as a legal holiday, while seven years later Congress made the first Monday in September a national holiday.

As time goes by and the spotlight is placed increasingly on the laborer and his welfare and comforts, it is befitting for this day to be set aside as one of relaxation and escape from the humdrum of the average workday.

This national holiday at the end of summer is anticipated by many young people as the last chance of the year to enjoy outdoor sports, picnics and outings of various types. One should exercise carefulness

so that the day will not culminate in accidents and tragedies.

Long before Congress in 1894 made the first Monday in September a national holiday honoring all wage earners, our Saviour was mindful of our growing weary and oppressed with many cares of life, so He extended that tender invitation to all: "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matthew 11:28).

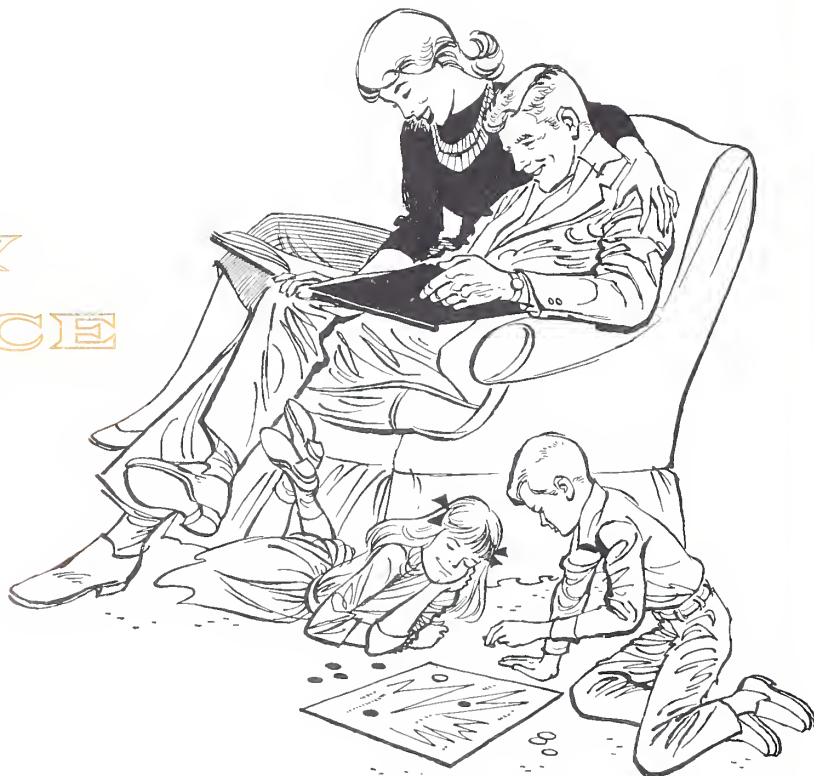
At times life seems too demanding; we are regulated by alarm clocks, deadlines, and almost impossible schedules. From every side we are prodded by the multiplicity of life's requirements. When we are so sorely pressed, Christ's call is all the more welcomed and the rest He gives all the more refreshing.

Even though a holiday may bring about a change of scenery and a different set of activities, only God can fill our hearts with peace and calm the troubled soul.

This Labor Day we can all rest from our labors and respond to the Saviour's beckoning call to come to Him and rest awhile. ●

# FAMILY BALANCE

BY ROY BERNARD JUSSELL



**A**MONG THE MANY dictionary definitions of balance, the one which seems best to apply to a family of both parents and children is perhaps *to estimate the relative importance of*. That word *estimate* suggests evaluation and sensible judgment, while *relative*, in this instance, implies relation to something else. In other words, each member has toward another a definite relationship toward proper family balance.

However, our purpose here calls for emphasis on the role of parents toward their children, with the objective of giving the children a right, Christian start toward adulthood.

Even in the Christian family, despite its Bible aids, church membership, and association with other Christians, wrongs seem to intrude into child-rearing, which make for maladjusted children.

This is due to the mad pace of life these days and the demands made on mother and father which make them hurried, worried and even short-tempered.

We are reminded here that some three hundred years ago there lived a French mystic, Blaise Pascal, whose writings still bear quoting because of the purity and penetration of his thoughts. He, as well as many great writers, lived a secluded life which prompted him to write: "All the evils of life have fallen upon us because men will not sit alone quietly in a room."

Can we not take that thought, widely disregarded these days, replaced by endless commotion and haste, into family life? Such a practice could surely be established in any home and make unnecessary the trips by car to "get away from it all."

Have our families forgotten to read books, quietly, with less talk, so much of it of no use at all?

Toward family balance, let father and mother first become friends with silence and solitude; then the vision of proper and happy family life will unfold.

They will see their God-meant duty of being home-bodies so that when children come home from school, play, or visits, they will know that at least one of their parents will be there to welcome them—welcome the friends they bring in, too. Is it well for parents to frown at the friends of their children? Is it wise to be so fastidious that children and their friends dare not enjoy the house, but sit like sticks in chairs?

The mother and father who not only allow their children freedom of expression in the home but actually join in the fun and games seem to understand well their duty.

Another prevalent fault in homes is parental anxiety, apparent in fidgeting nervousness. Children easily sense anxiety and impatience and absorb it like a contagion. Should Christian parents be nervous? Why? The Bible doesn't mention it concerning proper child-rearing. The words from the well-known hymn remind us that when we are troubled, we are to "take it to the Lord in prayer" and that "all our sins and griefs" be left in the hands of the Master. Then when we become nervous, we can't be taking our griefs to the Lord; we're trying to solve them on our own, and that is not our right.

Toward making well-adjusted children, shouldn't there be a loving, comfortable-for-all easiness in the family? It is at home that we can relax and can be perfectly at ease. This cannot mean a stern governorship by parents, causing children to whisper, "We'll have fun when mom and dad go out!" ●



**P**HILIP P. BLISS, writer of "Wonderful Words of Life," was born with a love for music. In his youth he fashioned rude instruments with which he could play a sort of melody. He heard music in the summer brook and the winter winds. He seemed to understand the song of the corn sighing in the breeze and the melody of the rain on the roof of his house.

One day he went from his log cabin home to sell berries in a nearby village. At the gate of one house he stood listening to beautiful music which sounded sweeter than anything he had ever heard before. Even though he was dirty and ragged, he walked into the house without having been invited. His dark eyes glowed with wonder and delight as he listened to a lady playing a piano. While standing there, his hands moved as though they were caressing the black and white keys.

When the woman stopped playing, Philip burst out, "O lady, don't stop!" She jumped and screamed from fright. Not realizing the boy's real hunger for music, she ordered him out of her house.

Philip was born on June 9, 1838, at Rome, Pennsylvania. Since the family knew the hardships of poverty, young Bliss had to work hard all his life. But no matter what he was doing, whether he was working in a lumber mill, helping a cook in a lumber camp, or working on a farm, he was always singing. At the age of twelve, he gave his heart and life to the Lord Jesus. As he grew older, he did everything he could to become a better singer and song writer. Even though he received very little schooling, he acquired a very good education.

Young Bliss especially wanted the children in the Sunday School to sing, but most of all he desired for them to know and love the Saviour they were singing about. He often told true stories to illustrate how boys and girls and men and women would take advantage

of God's wonderful offer of salvation and eternal life.

While still very young, Philip sent a song he had written to George F. Root, then one of America's best known composers. He asked the great musician for a flute if he thought the song had any merit. In a very short time he received his flute.

Bliss was a very handsome man. He developed a beautiful, deep voice, which helped him to become extremely popular as a song leader in evangelistic meetings everywhere. He could write the music as well as the words of his hymns. Inspiration would come to him quickly: the whole song, both poem and melody, would form in his mind at once. Any impressive event or a story that he chanced to hear or read would suggest a theme to him.

Many of his hymns were written around stories that he heard told from the pulpit. One night the great preacher Moody told of a ship nearing Cleveland Harbor that was wrecked because the lower lights along the shore were out. "Let the Lower Lights Be Burning" was the song inspired by this incident.

Many of the hymns which Bliss wrote received wide popularity. The royalties from his gospel songs ran to \$30,000, most of which he gave to help carry on evangelistic work. George F. Root, the musician who gave him the flute when he was just a lad, became one of Bliss' special friends, and together they worked with Ira D. Sankey in evangelistic work. His music ability proved of untold value to his friends.

Among the most enduring songs written by Philip P. Bliss is "Wonderful Words of Life." A close observer will notice the chorus of refrain feature in nearly all his work. For Bliss to know Christ was the joy of his life, and he received great satisfaction from his labor in the harvest field for his Master. ●

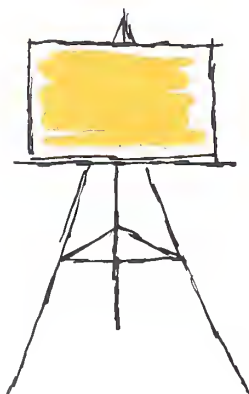
BY GENEVA CARROLL

# WONDERFUL WORDS OF LIFE



# REACHING OUR GOAL

BY KATHERINE BEVIS



EDUCATION, LIKE THE rest of our culture, is in the midst of a technological revolution. Never have educational power tools been so much in evidence and so much discussed. Teachers are now accepting and using new media and devices. They see in these new aids the potential for educating the culturally deprived. This is true, not only in decreasing the number of dropouts and updating and extending curriculum offerings in our public schools, but also it is true in our Sunday School teaching.

However, some of the very elements that make the changes so promising make it important that the innovations be used wisely.

Instructional materials have built-in purposes, but these objectives will not be accomplished if the material is not chosen with the learner's individual needs in mind.

The Holy Bible is, of course, our major *Tool* with which to work; and the new media make it more important than ever for all teachers and workers to know just what ends they seek, for until these objectives are clearly determined, the means of reaching them cannot be effectively selected. Such evaluation is a major concern for all teachers.

Every teacher, especially those teaching children and those of intermediate age groups, needs to seek answers to the following questions as he seeks to determine the contribution newer media can make in helping him to achieve his instructional goals:

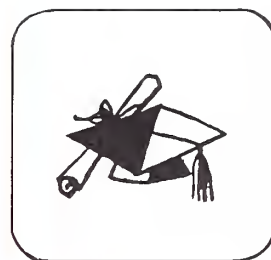
1. Have I taken into account the characteristics, needs, and interests of the age I am teaching?
2. Have I prayed and worked to formulate teaching purposes specifically enough so that appropriate learning experiences can be based on what I am endeavoring to teach?
3. Have I given attention to *all* my purposes in my teaching, including attention to the attitudes of my pupils?
4. Am I aware of the unique contribution of each instructional tool as I endeavor to teach the Word of God to my pupils?
5. What spiritual goals am I seeking, and am I skillful in selecting and using experiences most consistent with these goals?

Whether or not the pupils reach the goals that the teachers set for them depend much on how the tools, including the Great Tool, the Bible, are used to present these goals to them. Inspired by the modern facilities available today, teachers and workers should give the pupils the incentive to study God's Word.

We appreciate the great interest our leaders have shown in their effort to give to us as teachers suitable tools—flannelgraphs, literature, and so forth—for use in teaching God's Word at various grade levels. As these leaders seek more practical means for individualizing instruction, may we as teachers in the Sunday School apply these means in such a way as to reach our goal—leading our children and our youth to Christ. ●



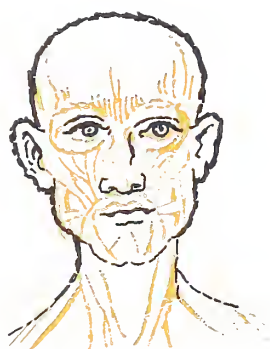
# Campus Call



*The following code was worked out by a father and his son as the latter was starting off to college. If you are going away to college this fall, you would do well to study these resolutions carefully.*

## College Time

- I resolve that Christ and His Church shall have first place in my life during my college days.
- I will keep Sunday a holy day.
- I will join a church and make it my church home during my college career.
- I will form my closest friendships among Christian people, and seek to lead rather than to be led by others.
- I will get into wholesome church and campus activities, and avoid all indulgences and practices which lead to pointless dissipation of my time and energy.
- I will budget my time—work when I should work, play when I should play, and rest when I should rest.
- I will budget my money, remembering that I should be a good steward of that which is entrusted to me.
- I will safeguard my health, giving careful attention to proper food, exercise, and rest.
- I will make the best grades possible.
- I will seek the meaning for my life, not in terms of what is in it for me, but in terms of what I can do for others.
- I will remember always that in Christ and His Church I can find a safe anchorage, even when I am away from my home port.



BY MONA GAY

## HABIT, FRIEND OR ENEMY?

**S**INCE WE ARE limited in physical and mental strength, as well as in time, our heavenly Father has given us a servant within our very being to attend to the simple things of life, those simple things of our daily routine. While this servant works for us, we are left free to think about and discover new beauties of life.

This servant is *habit*, for the habits of the human

body are so intelligent in conduct that they can do certain work better than we could with most conscious attention. When the barber thinks of each movement of his razor while shaving a customer, he is in danger of cutting himself or his customer. But *habit* will guide the blade safely across the customer's face while the barber talks incessantly and seemingly without regard for what he is doing.

Just as God has given us this servant to help us in our physical life, He has recognized the strength of *habit* in our spiritual life, giving to us the strength to train our daily life under all circumstances.

No place in the complex mechanism of man is the handiwork of God more evident than in the ability to store thoughts and actions in the nerves and muscles in such a way that they may be expressed involuntarily.

Repeated actions record themselves deeply into our nervous system; and most of our actions, which eventually come under the name of *habits*, were carefully thought out and consciously done over and over before they became automatic.

We may think, "Oh, just this once won't matter," when we are tempted to deviate a bit from what we know is right. Yet that very act may be the start of binding us with a habit that will be detrimental, for actions make deep imprints into our nervous system, waiting to reproduce the action upon a similar impulse, whether it be good or bad.

Yes, our *habits* may be either our friend or our enemy.

When we learn to obey the command, "Be still, and know that I am God" (Psalm 46:10), we are making a friend of *habit*, for we are forming the one that is needed to strengthen us. Learning to "wait on God," knowing that He never fails and that He has an interest in every phase of our life is forming a *habit* that will be a tool, our servant, a friend, for we shall be able to live a well-rounded life, giving up all that might tend to make us become stagnant in our mind; and every moment our trust in God will expand.

HABIT—FRIEND OR ENEMY? Choice shall decide.

Thomas Carlyle was once talking with a young friend and asked him what his aim in life was. The young man replied that he had none.

"Get one! And get it quick," was the sharp response.

*Aim* today to start forming that habit in your life which will be your friend—that *habit* of taking time each day to sit down and read the Bible, meditate, and pray. ●



# BY PERSONAL INVITATION



BY WILLIAM J. KRUTZA

ONE ATTENDS SOME social functions only upon a personal invitation. Party-crashing is practiced only by the uncouth. The more formal the occasion, the more formal the printed personal invitation.

The presidential inaugural festivities are attended only upon receipt of an elaborately printed, personal invitation. Some consider this the greatest invitation for an American. Such affairs of state are private with a limited number of guests. Credentials are checked at the entrance.

Likewise the functions of royalty have strict limitations. These pompous affairs, like the wedding of a country's king or queen, are for the select few.

With all these invitations comes the printed card labeled RSVP—*respondez, s'il vous plait*—please reply. This is especially true with affairs where a caterer must know the exact number of guests in order to prepare a dinner.

For entrance into the enjoyment of the greatest banquet, the feast of eternal joy, the Lord Jesus Christ issues a personal invitation: "Come unto me, all ye that labour and are heavy laden" (Matthew 11:28).

Although this invitation is given to all men, some put themselves outside its benefits. They don't consider the high position of the One issuing the invitation. Nor do they consider their personal need of responding to it. They say they're happy just as they are. So the invitation is passed by, but Jesus continues to send it forth. As long as there is a sinner needing salvation, the personal invitation is given to you. The time to return the RSVP by faith is now. "Behold, now is the day of salvation."

No special clothing must be purchased in order to accept Christ's invitation. You don't need any speci-

fic amount of money. Even penniless people can come. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money" (Isaiah 55:1). His personal invitation is answered by saying:

*Just as I am! without one plea,  
But that Thy blood was shed for me,  
And that Thou bidd'st me come to Thee,  
O Lamb of God! I come! I come!*

Jesus comes personally to you with the invitation. You don't get His salvation through some human media, not even through the church. He says, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me" (Revelation 3:20).

Jesus Christ is the only One who has the authority to issue this personal invitation into the Kingdom of heaven. An invitation from any man upon earth, regardless of his prestige or position or service to humanity, is invalid. Of Jesus the Bible says: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

The invitation is in your hands. It awaits your RSVP. Will you personally accept God's loving invitation written in the Bible? Your acceptance of Jesus Christ as your personal Saviour is your RSVP to God. Put your complete faith in Jesus Christ and say, "Yes, Lord, I will come to Thee." Then you'll enjoy everything that God has prepared for those who love Him. Jesus says directly and personally to you, "Come unto me." RSVP—please reply!

My acceptance of Christ: With faith in Jesus Christ to forgive my sins and make me a new person by His power, I accept His invitation to come unto Him. I now accept Him as my personal Saviour.

Signed \_\_\_\_\_ ●

# OUR FATHER

BY NORMAND J. THOMPSON

ONE OF OUR Lord's disciples implored, "Lord, teach us to pray." Jesus accordingly gave him a pattern of prayer. This prayer opens with the wonderful salutation, "Our Father which art in heaven."

The Bible records Jesus' referring to God as His Father about three hundred times. Perhaps the most significant of these occasions was when, at the age of twelve, Mary and Joseph took Him to the Passover at Jerusalem. On the way home they discovered He was missing. Turning back, they found him in the temple, ably discussing spiritual questions with the theologians.

Mary cried anxiously, "Thy father and I have sought Thee sorrowing."

Jesus retorted, "Don't you know I must be about my Father's business?"

His words carried rebuke. Mary was carelessly referring to her

husband Joseph as the boy's father; but Jesus was reminding her that God was His Father.

Because of His insistent claim of divine sonship, Jesus incurred the enmity of the orthodox religious world that culminated in His crucifixion. But because He was the Son of God, Jesus defeated death by rising triumphantly from the grave on the third day.

Following His crucifixion, Jesus gave His followers this comforting reassurance: "I ascend unto my Father, and your Father; and to my God, and your God" (John 20:17).

Dr. John F. D. Maurice, noted 19th century English clergyman and writer, once said, "*Our Father*—here lies the expression of that fixed, eternal relationship which Christ's birth and death have established between the littleness of the creature and the majesty of the Creator. There is one Being, immortal, eternal, invisible, to whom all may look up together, into whose presence a way is opened to all."

What is our heavenly Father like? Jesus said, "He that hath seen me hath seen the Father" (John 14:9). Here was the perfect man, full of grace and truth, reflecting the grace and truth of a perfect God.

When you pray, "*Our Father*," pause and reflect on what it means. How wonderful that poor, weak mortals can call Almighty God, the Creator of the cosmos, "*Father*."

Turn your eyes heavenward on a starry night. Look up at the wonderful worlds winking so mysteriously as if they want to share some big secret with you. So distant are these worlds that the twinkling message from the nearest star, traveling at over eleven million miles a minute, takes four years to reach the earth. So numberless are they that they exceed the grains of sand upon the world's beaches for multitude! And what is the secret message they want to share with you? They are signaling, "*Our Father*."

These two words are the hinges that swing wide the door of God's

blessings. "*Our Father*" means a loving child is speaking to his heavenly Father, a weak child is clasping his Father's hand, and a concerned Father is bending low to lift a stumbling child.

We don't know how God sprinkles stars along the Milky Way. We don't know why He spins the giant Antares, with its diameter of 350 million miles. (This bright star could stretch from the earth to the sun with 257 million miles to spare!). We don't know why the immortal, Almighty God condescends to love weak, sinful mortals. But we *can* know God. We can cry with ecstasy, "We *know* that we know Him" (1 John 2:3).

Knowing God as our Father, we can cry gratefully: "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!" (1 John 3:1).

How dare we claim to be sons of God? Our claim is valid through Christ's dying for us. Calvary's cross is the bridge between the majesty of the great Creator and His weak, helpless creatures.

D. L. Moody, addressing a crowded meeting in England, once asked, "What is prayer?"

Someone stood up and replied: "Prayer is an offering up of our desires unto God for things agreeable to His will, in the name of Christ, with confession of sins and thankful acknowledgement of His mercies."

Prayer is much more than merely asking God for something, although that is a valuable part of prayer, because it reminds us of our utter dependence upon our heavenly Father. Prayer is primarily communion with God. We get to know people by talking with them. We get to know God in like manner.

As we lift up our souls in prayer to our Heavenly Father, we gain the beauty of His holiness as surely as a flower unfolds in beauty by living in His sunlight. Truly the most tender and marvelous words to come from our hearts and lips are, "*Our Father which art in heaven*—." ●



# *The Contemporary Dilemma*

BY WAYNE WHITE



**T**HE FIRST CARDINAL principle of the Protestant Reformation was that the Bible should be the supreme authority for life and doctrine or faith and practice. This basic principle was the solid foundation on which the Reformers moved on to establish fundamental truths and organizations.

Today all Protestant believers inherit the eternal truths brought about by the acts of divine Providence in the Protestant Reformation. Not only does the Lutheran Church (named after the founder of the Reformation, Dr Martin Luther) benefit by these principles and organizations, but the entire scope of Protestant life and thought becomes the beneficiaries of this God-inspired movement. Baptist, Presbyterian, Anglican, and Church of God are all heirs to the eternal truths of Luther and the reformers.

The contemporary dilemma seems to be who shall preserve the principles of the Reformation, mainly, the first cardinal one. Most large denominations have churches which display the philosophical genius in the pulpit. In the place of the theology of the Word comes a temporal substitute, the philosophy of the mind.

One large Protestant body has even left the uniform Sunday School series. They have taken the Word out of the center of the lessons and revamped their curriculum. They call it a more positive approach to the social and moral problems of the present. Some even say that they have left the old outworn Biblical phrases for a fresh, new look at reality.

The churches are not alone in being responsible for this great ethical and moral issue. In many instances the troubles have sprung from the so-called intellectually free college classroom. Despite what some college professors and presidents say about intellectual freedom, the realists see that this freedom becomes a prison. Students are chained to a philosophy that provides no escape from the present dilemma. At death their philosophy will become a chain to earthly benefits—there will be no bridge to the eternal.

Through the accumulated efforts of some churches and institutions of higher learning there develops a power bloc. This bloc now endangers the position of a nation. The way the nation shall go will ultimately depend on its attitude toward the Bible, the Word of God.

A church, a university or a nation cannot remain Christian when it individually or collectively rejects the only infallible source for a Christian life in thought or action.

There must be a march—a return from the exile of philosophical paganism to the eternal glories of God's Word, the Bible. Church of God Christians have been a stronghold in the faith toward the Bible; but to have a place under the royal banner, we must renew with reverence our respect and lofty attitudes toward the reading and practice of this life source—the Bible. ●

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You do not drink or smoke...so why pay premiums for those who

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When Jay arrived . . .  
he found it to be all  
he had ever  
dreamed  
it to be.



# JAY GOES TO COLLEGE

BY MRS. L. E. HOLDMAN

*"For I determined not to know any  
thing among you, save Jesus  
Christ . . ."* (1 Corinthians 2:2).

**S**WEATERS, SWEATERS and more sweaters! All summer Jay Powers had worked at every conceivable kind of job, mostly for this very purpose. At the beginning of the summer vacation Jay had aimed at one goal—to be the best-dressed boy at the college in which he had enrolled

just before graduation.

Jay had won the most coveted scholarship at Penn High. To the disappointment of the faculty and all concerned at Penn High, Jay had chosen for his foundation work a small, accredited church college in a southern city. Jay did not tell them that to attend this



school had become an obsession with him.

Even years before a scholarship had been dreamed of by Jay, he'd had a consuming desire to go to this college. Jay's grandfather had planted this seed in his ever-so-receptive heart. The little boy idolized Grandfather and went often to the shack where he lived alone. Grandfather was a retired missionary, retired with a very small pension, but with a heart that was ever yearning for the salvation of souls. Over and over through Jay's young childhood, Grandfather would say, "Little Tyke, you must prepare yourself. If you would work for God, you must eventually go to a school that can train you, but your training must start now."

It was this admonition that had always caused Jay to stand at the head of his class. This was the force that had won for him the six-year scholarship to the school or schools of his choice.

Grandfather passed away to "his eternal sunrise," as he so often called death before Jay was eleven, but this made no difference to Jay. His goal was still illuminated brightly, encased in all of Grandfather's dreams for his life.

Jay had been well liked by his classmates all through elementary and high school. Every associate knew that there was something different about him, but no one had been able to pinpoint it. Jay was a personable young man with a keen sense of humor. Yet along with his ready smile, there was an aura of sadness that seemed to always be a part of his nature. Jay never had time for light banter, yet his quick wit made him an excellent conversationalist.

The students of Penn High tried to get more closely associated with Jay by inviting him to numerous social activities. But, much to the disappointment of his classmates and especially the girls, it seemed that Jay never had time for any pleasant things in life. They knew he lived in a small cottage with his mother and an ill father; beyond this they knew no more. It

had been rumored around school that Jay planned to be a medical missionary. More than one made a wry face with an "Ugh, he's going to waste his life that way!" Still, there was something that had compelled them to vote him the boy most likely to succeed.

While Grandfather planted the seeds of preparation for God's work, he had also unwittingly sown some tares. He told Jay of how he'd had to sacrifice to enter this college. He had told him also that for the full two years he had gone to this school, he had possessed one pair of dress trousers, one sweater and two shirts. Grandfather let more of a sigh than he realized creep into these accounts, probably as he thought of the days when he was physically able to work for the Lord.

So it was after the winning of the sought-for scholarship that Jay remembered Grandfather's gentle sighs. He had taken these as sighs of regret for his sacrifice and vowed this would never happen to him.

Jay felt no twinge of guilt to have spent so much on clothes. His father's and mother's needs were very few. Here also the loving grandfather's foresight made things easier for the beloved, invalid son and the patient daughter-in-law who went so cheerfully about her tasks. Out of Grandfather's meager income he secured a handsome sum of insurance with Jay's parents as the beneficiaries. Although this did not leave them rich, it would at least leave them independent for the rest of their lives. Mother and Father even felt they should help Jay some with his school needs, but he would not hear to this. So it was with great satisfaction that Jay packed his luggage the last evening before his departure.

When Jay arrived at the college, he found it to be all he had ever dreamed it would be. The beautiful campus, the ready smiles and warm handclasps of his fellow companions gave him an exuberant feeling.

Here at school, even as at Penn High, his classmates were strangely drawn to Jay. His joyous laugh made him a favorite among the lighthearted of the school. His sincerity and willingness to work made him a winner among those who took their serving the Lord most seriously. But to each of these classes, Jay's handsome wardrobe was a source of wonder.

Jay received the thrill of his life when he became a member of the soul-winner's club. This was a club organized for the sole purpose of witnessing to the unsaved that Christ is the answer to their problems. Week after week, as Jay went with these witness teams, his heart would swell when he with a partner would lead men and women to the saving knowledge of Christ.

Then one day something happened. There was a late enrollee. Jay was irresistably drawn to him. His serious grey eyes looked into Jay's keen brown ones and there seemed to flash between them a mutual feeling of friendship. Then a still stranger thing happened. Either by coincidence or perhaps by the hand of the Lord, some changes were made, and Alan Turnball became Jay's roommate.

It was about time for the evening meal when Alan moved his things into Jay's room. Jay helped him so they could go to the cafeteria together. Jay hid his surprise when Alan unpacked his lone suitcase. One suit, two pairs of pants, two dress shirts, three sport shirts, one school jacket and a few other necessities were his entire supply of clothing. Jay had a warm, prickly feeling when he thought of his elaborate wardrobe.

It took very little time to hang up the few pieces of attire; they took little space in the empty closet. One drawer was adequate for the rest of his belongings. Jay looked for some sign of embarrassment on Alan's face, but, strange as it seemed, he could find none.

When Alan and Jay returned from the cafeteria, they were deep into their plans for the evening.

*Please turn to page 24*



## WHAT OF THE HARVEST?

BY CLIFFORD THOMAS

**A** CHRISTIAN, LIKE the farmer, must first plant the seed. One day in Bangalore, India, a merchant in the bazaar sent a Hindu youth to the home of a missionary with a basket of fruit.

"Just a minute, my boy," he said. "I have something for you, too." He handed the youth a copy of the New Testament. "Won't you take it home and read it?" he asked.

The youth glanced at the Testament, but did not reply. Being a Hindu, he felt angry at the mis-

sionary for asking him to read about some other religion. However, a few days later, out of curiosity, he read several chapters in one of the Gospels. He was so impressed with the story of Jesus Christ that he returned to the house of the missionary for further guidance, which eventually resulted in his conversion.

In order to sustain life, millions of people all over the world depend on a good harvest, and great rejoicing results when the time comes to gather in the crops. Nevertheless, before this can be accomplished, the farmer must have workers to plant the seed.

In like manner the Christian becomes a worker in God's vineyard and must plant the seed of the gospel of salvation through Jesus Christ at every opportunity. The success of God's harvest depends on the diligence with which Christians carry out this responsibility. This is no haphazard task, but one in which God must be the guide. Everyone cannot be an ordained pastor or a missionary, but no matter where the station in life, the Christian worker will find innumerable areas where the need is great to plant the seed.

People everywhere suffer starvation of the spirit because the seed of the gospel has not been planted. This is what Christ meant when He said: "Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

Albert Schweitzer understood this and dedicated his life to the natives in Africa. The life of St. Paul is another striking example. Even so, there exists a prospective harvest in every community. Generations of young people mature year after year, and so the planting of the seed never ends.

Christians should not be discouraged if the seed appears not to have taken root. Sometimes the result may not be seen until years later.

The farmer acquires skill in knowing how, when and where to plant the seed to the best advantage. This skill must also be de-

veloped by the Christian that the results may bear fruit. Every situation needs a different approach, but the dedicated Christian with God's guidance will know how to handle each one.

A story is told of two men who worked in the same department. One day during the coffee break the two sat together at a small table.

One of the men said to the other, "I don't know what's the matter with me. I am full of resentment and always worried about something or other."

His companion who was a Christian felt this was an opportune time to speak a word for the Master and plant the seed.

"You can solve your problem very easily," he advised.

"How?" asked the other.

"Just confess your sins and accept Christ as your Saviour and let Him run your life. He will bring a peace to your heart you have never known," he replied.

This testimony proved successful. The man gave his life to the Master and found the joy of Christian service.

It becomes the duty of every Christian not to let any opportunity pass by, lest some soul be lost through neglect.

Although a farmer may resort to only one method to plant the seed, a Christian has many ways to proclaim his message. It has been said, "Actions speak louder than words." Sometimes it is more expedient to act rather than speak. A service of kindness performed, or at other times walking the extra mile, all become practical demonstrations of Christian ethics, the effect of which will not be lost on the recipients, and thus the seed is planted.

Every seed must grow, or it becomes useless. The growing seed in the Christian's life must continue to do so by daily prayer and meditation. Thus fortified, he becomes a valuable worker in planting the seeds of salvation, after which, God in His good time will reap the harvest to His honor and glory. ●



# THE TENT MEETING

BY GRACE CASH



ON HIS WAY to school on Monday morning, Barry passed the big, brown tent on Maple Street. Outside a sign in tall, red letters announced the revival which would be conducted every night that week. Barry read the sign, but the last line he read again:

**TELL YOUR FRIENDS  
ABOUT JESUS!  
INVITE THEM TO COME!**

That meant Barry! That meant he would have to ask Cal, who had many friends, to the tent meeting. Of course, Barry planned to go every night and sit on the front seat near the organ. But he did not know whether Cal would want to come. It was a new school for Barry, and Cal was his first friend at Trenton.

"I guess I'll have to ask him," Barry said. When he reached the school yard, he started to invite him, but the words stopped in his throat. Cal was his best friend, and he did not wish to make him angry. Barry knew that some people did get angry when you invited them to church.

Then suddenly he knew what he would do. He went to Miss Cruce's desk and asked to borrow a red crayon.

"Of course, you may borrow the crayon," she smiled, handing the crayon to him. Then she began turning things upside down on her desk. "Has anyone seen my pen?" she asked.

Nobody answered, but all eyes turned to Barry. Yesterday when Miss Cruce showed them the pen her brother had sent from New York, he had asked to hold it in his hands. It was a pretty pen, made of a glass top with a tiny ship on the inside.

Barry glanced across the room and saw Cal staring at him. Now Barry had two problems, the tent meeting and the lost pen. If the pen were not found, Cal would think he had taken it.

At the lunch hour Barry wrote on a sheet of white paper, using the red crayon:

**COME TO TENT MEETING  
EVERY NIGHT THIS WEEK  
COME! HEAR ABOUT JESUS!**

He went to the principal's office and asked permission to place the placard on the bulletin board. As he stood with Mr. Hampton in the hall, talking about the revival, Cal passed through the lower hall, near enough to see them, but not close enough to hear what they said. Barry saw that same look on Cal's face and knew that he thought the principal had called for him regarding Miss Cruce's pen.

Instead the principal said, "Barry, when I was your age, my mother carried me to revival meetings. I'll try to come one night and bring my family."

"We'll look for you," Barry said. Then he returned to his desk, wor-

ried because Cal believed he took the pen.

When the last class ended, Miss Cruce arose and announced that Barry had invited everyone to the tent meeting. "Be sure to read the lovely poster Barry placed on the bulletin board," she said. She surprised everyone when she held the beautiful pen up for everybody to see. "I wish to apologize," she said. "I found it in my notebook, just where I put it last night."

Barry glanced across at Cal and saw his face turn red. He looked so miserable that Barry felt sorry for him. Then Barry had an idea. He wrote Cal a note, saying: "Dear Cal, if you can come to the tent meeting tonight, I will save a place for you next to the organ. I go early to get a front seat and to hear about Jesus. Your friend, Barry."

The note was handed from one to another until it reached Cal. Barry watched Cal's face beam with smiles as he read it, and he could hardly wait for his reply. Soon a note from Cal was in Barry's hand.

"Dear Barry," Cal had written. "I will come to the tent meeting tonight. I want to know about Jesus. Save a seat for me next to you. Your friend, Cal."

That was wonderful news, too wonderful to keep to himself. Barry passed the note around the room until everyone had read it, even the pretty smiling Miss Cruce. ●

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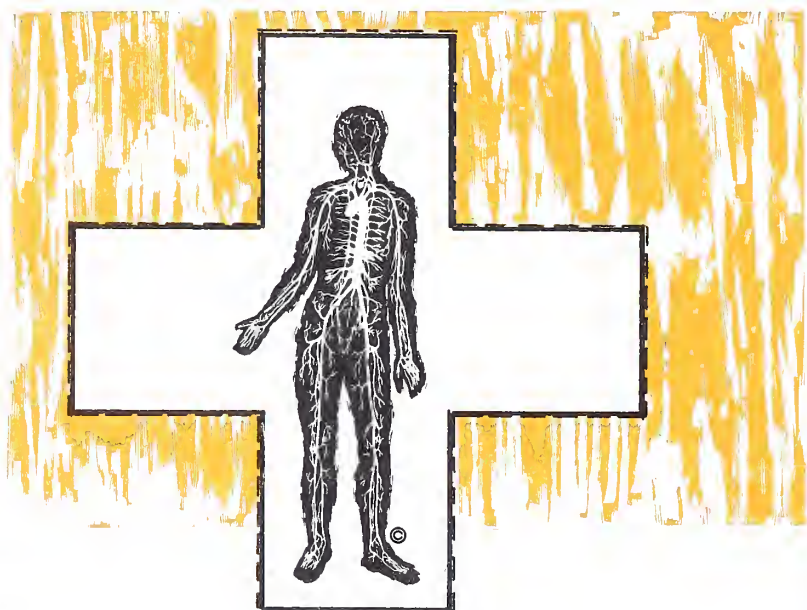
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## A CHRISTIAN AND HIS BODY

BY WALLACE A. ELY

**O**F ALL THE things about which we must decide, the most important are about our bodies and our spirits. These are not our own. They are God's. They came into being by the will of God, and they will be separated when God wills that they no longer remain together. So they are indeed God's.

We have no right to dishonor God in any way, in our bodies or in our spirits. They should be kept pure and clean. We have no right to form filthy or sinful habits in our bodily behavior or in our spiritual wills. By refusing to become partakers in these, we exclude sinful thoughts, sinful words and sinful habits.

Corinth was a city of most immoral practices. Habitual drunkenness, extreme, unlawful sex indulgence and false god worship were rampant among the citizens. Paul dealt with what swept the Corinthians to ruin when he pointed out that they were not their own.

What would he say about the immorality of today? What would

he say about people of today who pollute God's air with tobacco smoke, His earth with tobacco spit, or reduce the minds that He gave them to the minds of a maniac with intoxicating liquors? Most of all, these wreck the bodies of those who participate in them, and their bodies are not their own. Their bodies belong to God. Cancer, hardening of the blood vessels, mental impairment and other loathesome and fatal diseases result from these filthy habits. Almost all daily newspapers, magazines, health bulletins and other sources of thoroughly reliable information leave us all well informed about what these habits will do to the bodies that God gave us, the bodies that will continue for awhile and then be called by death at His will.

In a city that placed great importance upon architecture, especially temples, Paul wrote about the body as a temple of God (2 Corinthians 6:16). Jesus said, "The kingdom of God is within you" (Luke 17:21).

Then our bodies should be dedicated to our glorifying the God



who made them and the Christ who will resurrect them from the dead and glorify them at the last day. Regard your body as more sacred than the edifice of your church. Dedicate your body to God more than you do the pulpit from which the gospel is preached. The churches and the pulpits have their importance only as they are used to bring us to more perfectly dedicate ourselves, soul and body to God. Indeed, we need to rededicate ourselves to God from time to time. Thus we find a closer walk with God and bring our bodies under subjection to the perfect will of God.

Before every act of our bodies we should ask, "Is this act well pleasing to God?" Have a body checkup frequently. Buffet your body into the center of God's will.

Before every meditation ask, "By these thoughts will I be spiritually minded or carnal minded? "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be (Romans 8:6, 7).

When every motivation knocks at your heart's door, ask, "Is this the leadership of the Holy Spirit, or is it a deception of the devil?"

Your body will be resurrected from the dead. Look to the resurrection of your body with joyous expectancy. Cherish the time when your corruptible body puts on incorruption and your mortal body puts on immortality. Then shall be brought to pass the saying, "Death is swallowed up in victory." What would give you more raptures of joy than to know that your body which was sown in corruption will be raised in incorruption, sown in dishonor will be raised in glory, sown in weakness will be raised in power, and that your natural body will be raised a spiritual body?

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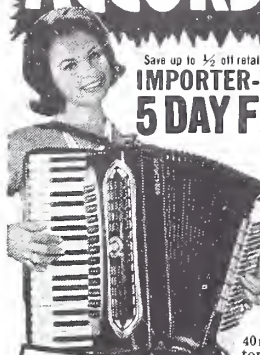
The 14 kt. gold plate and  
simulated mother-of-pearl  
**TABLE GRACE NAPKIN HOLDER**



- Keeps napkins neat and handy
- Begins the meal with an appropriate table prayer

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Elyria 49, Ohio

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ADDRESS \_\_\_\_\_  
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☐ Check here if you have accordion to trade in.

From  
Page 17

Jay Goes  
to College

The feeling of friendship they had experienced at their first meeting had developed into a joyous camaraderie. The boys hurried to do a little studying. That Alan was taking almost the same subjects as Jay was quite a coincidence. Delight and surprise were equal partners when Jay found Alan was also planning to be a medical missionary.

For the first evening since coming to school, Jay Powers was seen around campus wearing the same clothes he had worn all day. Somehow he could not bring himself to open that closet door. Oh, how he wanted to. Habit can sometimes become as binding as a ball and chain; so it was with Jay. He had a very shopworn, uncomfortable feeling in the same slacks and sweater he had worn to the classroom, but that stuffed closet back in his room gave him a more uncomfortable feeling.

In the days that followed Jay was seen more and more in the same few outfits. Always the closet door was opened when Alan was in the shower room or away for some other reason. Jay guarded that closet as if it contained a family skeleton.

Jay acquired a great respect for Alan as he came to know him better. That Alan was one of the most devout young men he had ever know, Jay was sure. When members of the club did their door-to-door visitation, Alan usually won more souls to Christ than anyone. In fact, it seemed the salvation of souls was uppermost in Alan's mind, while the material things seemed to him the least important. Jay began to have an overwhelming desire to become like him. The greater his desire to be like Alan became, the heavier the crowded closet weighed on his conscience. To himself he vowed that Alan would never see the inside of that closet.

Then one day the inevitable happened. Starting for the library,

Alan discovered he had the wrong notebook. He merrily retraced his steps. This was a beautiful day, and this was an all right world were his thoughts.

Jay had thrown wide his closet door. There was a deep scowl on his face. The handsome array of woolens, nylons and orlons no longer held any charms for him. Whatever made him think that clothes were such an important item anyway? It was with this heavy scowl on his face that he turned to encounter the amazed look on Alan's face. Only in men's shops had Alan seen such a varied display of apparel.

Jay fell into the nearest chair. Alan looked closely at Jay. Here was this veritable storehouse and Jay kicked around in the same few outfits day after day. Jay noticed Alan's questioning look.

"Yeah, they're all mine," he grudgingly admitted, "rightfully, too. I didn't steal a one of them."

"But fella," Alan sought for words, "you, you—"

"I know, I never wore a third of them," Jay said. "They've weighed too heavily on my conscience."

"But, but I don't understand," stammered Alan.

"It's just this," explained Jay. "Somewhere, don't ask me where, I got the foolish notion that clothes were of utmost importance to a boy in college." I worked almost night and day before I came here with only one thought in mind—to be the best-dressed boy in school. I don't think anyone would have disputed it if I had made any claims. Now I despise them."

Alan's vocabulary seemed quite limited at the moment. "How come," was all he could think of to say.

"I don't want to make you feel bad, pal," spoke Jay, "but, the day you came in, well, when I saw your scanty supply of clothing—please forgive me, I'm not poking fun. I saw your small wardrobe, yet, I saw a joy I had never seen before in anyone's face. For the first time I felt perhaps I had sinned in placing so much em-



phasis on clothes. I wish I could do something with them so that I would never have to see them again."

A light dawned in Alan's eyes. He grabbed Jay and pulled him out of his chair. He had found his voice.

"You're my size, aren't you, buddy? You're my size." Jay's face fell. This was no solution. He had even thought a few times that he would offer some of his things to Alan. But somehow he never figured he would accept them. It was hard for him to believe that Alan would get so excited over sharing someone's wardrobe.

"That's it, that's it." Alan was shaking Jay violently in his joy.

Now it was Jay's turn to be speechless, "What's it?"

Alan was almost incoherent. "We've been praying, my home church, I mean; we had to have the answer this week. You see," Alan joyously continued, "we sent two young men from our church as missionaries. They have come home for a year's furlough, bringing their families with them. They will be touring the states and speaking in the churches. They have come home badly in need of clothing. Our little church decided to take the responsibility of seeing that they were adequately clothed. The women and children pose no great problem. The ladies of the church are busy sewing for them. But *brother* to try to dress two men for a year's continual traveling requires almost a small fortune. They're both my size, buddy, how about it? Did you have something like that in mind?"

The realization of what Alan was saying began finally to dawn on Jay, and his countenance shone. He grinned as he said "Well, it isn't exactly what I had in mind. My mind was perhaps more on taking them to the city dump some night after everyone was in bed."

There was a quick discussion of plans, a hurried phone call to Alan's parents to tell them the good news. The boys then went to hunt some boxes. They were sure of a clothes-packing good time. ●

From  
Page 27

Youth  
Statistics

Stinnett, Kentucky	75
Van Dyke, Michigan	75
Hester Town, North Carolina	75
Mooreville, North Carolina	75
Cincinnati (Hatmaker), Ohio	75
Newark, Ohio	75
Decherd, Tennessee	75
Johnson City (East), Tennessee	75
Fairfax, Virginia	75
Callahan, Florida	75
East Phoenix, Arizona	75

### SPIRITUAL RESULTS AMONG OUR YOUTH June 30, 1964

Saved	2,785
Sanctified	1,235
Filled With Holy Ghost	1,150
Added to the Church	746

Since June 30, 1963

Saved	39,747
Sanctified	17,919
Filled With Holy Ghost	14,939
Added to the Church	10,353



## Choir Robes

**ADDED  
WORSHIP  
SERVICE BEAUTY**

A complete selection; all colors and shades. Send today for **FREE** catalog: C-172 (Choir Robes and Accessories); J-172 (Children's Robes); P-172 (Pulpit Robes).

Key: 172

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Get This Charming "Blue Willow"  
40-Piece Dinnerware Set...**FREE**  
**PLUS \$50.00 CASH!**

Imagine! Your group can get **FREE** this enchanting "Blue Willow" Dinnerware, called the world's most beloved dinnerware pattern—a 40-piece service for 8—**PLUS \$50.00 CASH** for your treasury—all without spending a penny! I'll send the Dinnerware to you *in advance*, with a supply of my famous Double Strength Int. Vanilla Flavoring, 8 size (12 oz.) bottles. Simply have 10 members each sell only 10 bottles, send me only \$50.00 of the proceeds, and the Dinnerware **PLUS \$50.00 of the proceeds** are yours to keep. I'll also show you how to get more "Blue Willow" Dinnerware, all the settings you need for your group, without 1c cost. No room here for all details, but get complete facts **FREE**. Mail the coupon **TODAY!**

### Never Spend or Pay 1c of Your Group's Money!

You send no money. We trust you! We ship the Dinnerware and Flavoring entirely on credit. Take as long as 60 days to send proceeds. No risk, now or ever!

### FREE Details! Mail Coupon Today!

Fill in coupon and mail it **NOW** for full details of this exciting offer, **FREE** and entirely without obligation.

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**Lynchburg, Virginia**



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GUARANTEES  
SATISFACTION OR REFUND TO CONSUMER

**ANNA WADE, Dept. 430AT , Lynchburg, Virginia**

FREE and without obligation, rush all details of your sensational **FREE** Dinnerware and Cash Offer for our group.

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NAME OF ORGANIZATION \_\_\_\_\_

**"Blue Willow" Dinnerware**  
Inspired by charming Chinese legend of young love. You get 8 cups, 8 saucers, 8 fruit and cereal dishes, 8 bread-and-butter or salad plates, and 8 dinner plates—40 pieces in all!



# Sunday School and Youth Statistics



by Cecil B. Knight  
Notional Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
June, 1964

### 500 and Over

Greenville (Tremont Avenue), South Carolina	719
Dayton (East Fourth), Ohio	613
Canton (9th and Gibbs), Ohio	591
Middletown (Clayton), Ohio	571
Cincinnati (Central Parkway), Ohio	559

### 400-499

Jacksonville (Springfield), Florida	450
Hamilton (7th and Chestnut), Ohio	427
Kannapolis (Elm Street), North Carolina	412

### 300-399

Avondale Estates, Georgia	384
Nassau (Faith Temple), Bahamas	382
Lenoir City, Tennessee	378
Detroit (Tabernacle), Michigan	348
Cleveland (North), Tennessee	343
Newport News, Virginia	342
Tampa (Buffalo Avenue), Florida	340
South Gastonia, North Carolina	340
Buford, Georgia	335
Wilmington (4th Street), North Carolina	332
West Flint, Michigan	330
Fairborn, Ohio	328
Daisy, Tennessee	321
Chattanooga (North), Tennessee	315
Lakeland (Lake Wire), Florida	313
Savannah (Derenne Avenue), Georgia	313
Anderson (McDuffie), South Carolina	310
Sumiton, Alabama	307

### 200-299

Orlando (Orange Avenue), Florida	298
Monroe (45th Street), Michigan	295
Milford, Delaware	294
Anderson (Osborne), South Carolina	294
Alabama City, Alabama	290
Fort Mill, South Carolina	280
Goldsboro, North Carolina	279
Dayton, Tennessee	268
Phoenix (44th Street), Arizona	258
Dayton (Oakridge Drive), Ohio	258
Brunswick (Norwich Street), Georgia	256
Cleveland (Brookside), Ohio	253
New York (Third Avenue), New York	250
East Lumberton, North Carolina	244
West Indianapolis, Indiana	244
Wilson, North Carolina	244
Pittsburg (East Liberty), Pennsylvania	244
Whitwell, Tennessee	240
Dalton, Georgia	242
Radford, Virginia	239
Rock Hill, South Carolina	234
Lancaster, Ohio	233
Jesup, Georgia	232
Mobile (Crichton), Alabama	231
South Rocky Mount, North Carolina	231
Winchester, Kentucky	229
Columbia (Elmwood), South Carolina	227
Tampa (Sulphur Springs), Florida	224
Alexandria, Virginia	224
Lexington, North Carolina	221
Easton, Maryland	220
Rome (North), Georgia	220
Greer, South Carolina	219
Lawrenceville, Georgia	219
Van Dyke, Michigan	219
Saddle Tree, North Carolina	218
Somerset, Kentucky	217
Pontiac, Michigan	217
Plant City, Florida	216
Salisbury, Maryland	216
Langley, South Carolina	216
Lawton (Lee), Oklahoma	215
Lakeland (West), Florida	214
Lenoir, North Carolina	213
South Lebanon, Ohio	213
Greenville (Woodside), South Carolina	213

Parkersburg, West Virginia	213
Laurinburg, North Carolina	212
Columbus (Frebis), Ohio	212
York, South Carolina	211
Birmingham (South Park), Alabama	210
Jackson (Bailey Avenue), Mississippi	209
Akron (Market), Ohio	209
Huntsville (Governors Drive), Alabama	207
Louisville (Highland Park), Kentucky	207
Alma, Georgia	206
Birmingham (Pike Avenue), Alabama	205
Brooklyn, Maryland	204
Springfield, Ohio	204
Nashville (Meridian Street), Tennessee	204
Washington, D. C.	203
Fayetteville, North Carolina	203
Miamisburg, Ohio	203
Somerset, Pennsylvania	202
Johnson City, Tennessee	202
Princeton, West Virginia	202
Pulaski, Virginia	200

### 125-199

Atlanta (Riverside), Georgia	198
Charlotte (Parkwood), North Carolina	198
Pelzer, South Carolina	196
Mercersburg, Pennsylvania	194
Perry, Florida	193
Rossville, Georgia	192
Lake City, South Carolina	191
Sanford, Florida	190
Wyandotte, Michigan	190
Belton, South Carolina	186
St. Charles, Missouri	185
Sanford, North Carolina	183
Middletown (Oxford), Ohio	183
Marion, South Carolina	182
Augusta (Crawford Avenue), Georgia	182
Sylacauga, Alabama	181
Lexington (7th Street), Kentucky	181
Morgantown, North Carolina	181
River Rouge, Michigan	181
Chattanooga (Fourth Avenue), Tennessee	181
Rifle Range, Florida	180
Calhoun, Georgia	180
Sevierville (High Street), Tennessee	180
Logan, West Virginia	180
Waycross (Brunel Street), Georgia	179
Gaffney, South Carolina	178
Garden City, Florida	177
Melbourne, Florida	177
Greenville, North Carolina	177
Douglas, Georgia	176
Cincinnati (Hatmaker), Ohio	175
Claysburg, Pennsylvania	175
Macon (Napier Avenue), Georgia	175
Talladega, Alabama	174
Greenville (Park Place), South Carolina	174
Norfolk, Virginia	174
Greenwood (Durst Avenue), South Carolina	174
McMinnville, Tennessee	172
Decatur, Alabama	172
Chicago (Roseland), Illinois	171
Asheboro, North Carolina	171
East Belmont, North Carolina	171
Elkins, West Virginia	171
Baton Rouge, Louisiana	170
Waycross (Genoa Street), Georgia	170
Hope Mills, North Carolina	169
Franklin, Ohio	169
Fort Myers, Florida	168
Hester Town, North Carolina	168
Crumbleys Chapel, Alabama	167
Greenville, Mississippi	167
Sidney, Ohio	166
Charleston (King Street), South Carolina	166
Gastonia (Ranlo), North Carolina	165
Seneca, South Carolina	165
Williamsburg, Pennsylvania	164
Vanceburg, Kentucky	161
Thomasville, North Carolina	161
McColl, South Carolina	161

Anniston, Alabama	160
Birmingham (North), Alabama	160
Chicago (Bridgeview), Illinois	160
Lemmon, South Dakota	160
Athens, Tennessee	160
Bluefield, Virginia	160
St. Louis (Gravois), Missouri	159
Roanoke Rapids, North Carolina	159
Georgetown, South Carolina	159
Riverdale, Georgia	159
Solway, Tennessee	159
Pasco, Washington	159
Louisville (Faith Temple), Kentucky	158
Patetown, North Carolina	158
Bristol, Tennessee	158
Eloise, Florida	156
Josephs Chapel, Mississippi	156
Middlesex, North Carolina	156
Tarboro, North Carolina	156
Lavonia, Georgia	156
Valdosta, Georgia	156
Carson Springs, Tennessee	156
Memphis (Park Avenue), Tennessee	156
Benton, Illinois	155
Huntington, West Virginia	155
Hixson, Tennessee	154
Lebanon, Pennsylvania	153
Tifton, Georgia	153
Middle Valley, Tennessee	153
Mobile (Krafton), Alabama	152
Lake Wales, Florida	152
Miami, Florida	152
Lakedale, North Carolina	152
Springfield, North Carolina	152
Fitzgerald, Georgia	152
Kenosha, Wisconsin	152
Tarpon Springs, Florida	151
Greensboro (Glenwood), North Carolina	151
Massillon, Ohio	151
Newark, Ohio	151
Lindale, Georgia	151
Chattanooga (East Ridge), Tennessee	151
Sevierville (Park Road), Tennessee	151
Clearwater, Florida	150
Willow Run, Michigan	150
Kimberly, Alabama	149
Dearborn, Michigan	149
Royal Oak, Michigan	148
Natchez, Mississippi	148
South Sidney, Ohio	148
MacArthur, West Virginia	148
New Orleans (Spain Street), Louisiana	147
Cleveland (Cooley), Ohio	147
Everett, Pennsylvania	147
Woodruff, South Carolina	147
Adamsville, Alabama	146
Fort Lauderdale, Florida	146
Naples, Florida	146
Mt. Pleasant, Maryland	146
Albermarle, North Carolina	146
Ninety Six, South Carolina	146
Orangeburg, South Carolina	146
Thomaston, Georgia	146
Mt. Olive, Tennessee	146
Jacksonville (Southside Estates), Florida	145
North East, Pennsylvania	144
Demorest, Georgia	144
Rockmart, Georgia	143
Wallins, Kentucky	143
Ferndale, Michigan	143
East Burlington, North Carolina	143
North Rocky Mount, North Carolina	143
Kelso, Washington	143
Fort Payne, Alabama	142
Birmingham (Pratt City), Alabama	141
Haines City, Florida	141
Eldorado, Illinois	141
Akron (Albrecht), Ohio	141
Oxford, Ohio	141
Walhalla (II), South Carolina	141
Williamston, South Carolina	141
Sweetwater, Tennessee	141
Tyner, Tennessee	141
Trafford, Alabama	140
Columbus (Belvidere), Ohio	140
Willard, Ohio	140
Dividing Ridge, Tennessee	140
South Richmond, Virginia	140
West Liberty, Kentucky	138
Bancroft, Tennessee	138
Dunlap, Tennessee	138
La Follette, Tennessee	138
Memphis (Barton Heights), Tennessee	138
Straight Creek, Alabama	137
Marked Tree, Arkansas	137
Bradley, Illinois	137
Rockingham, North Carolina	137
Morristown, Tennessee	137
Orlando (East), Florida	136
West Hillsboro, North Carolina	136
Boonsboro, Maryland	135



Greenville (Washington), South Carolina	135
Rome (East), Georgia	135
Lindsay, Oklahoma	134
Largo, Florida	133
Warren, Ohio	133
Honea Path, South Carolina	133
Albany (East), Georgia	133
Mount Olivet, Georgia	133
Vero Beach, Florida	132
Ravenna, Kentucky	132
Williamsport, Maryland	132
West Minot, South Dakota	132
Greeneville, Tennessee	132
Asheville, North Carolina	131
Pembroke, North Carolina	131
Valdese, North Carolina	131
Wake Forest, North Carolina	131
Calvary, South Carolina	131
Dyersburg, Tennessee	131
Buhl, Alabama	130
Indian Springs, Alabama	130
Okeechobee, Florida	130
Chicago (North), Illinois	130
Freeburn, Kentucky	130
Pinsonfork, Kentucky	130
Elkton, Maryland	130
Bladenboro, North Carolina	130
Newry, South Carolina	130
Hazelhurst, Georgia	129
Winter Garden, Florida	129
Crisfield, Maryland	129
Essex, Maryland	129
Princeton, North Carolina	129
Loxley, Alabama	128
Edgemere, Maryland	128
Gap Hill, South Carolina	128
Deerfield, Florida	127
Charlotte (Hoskins), North Carolina	127
Donalds, South Carolina	127
Warner Robins (Houston Road), Georgia	127
South Boston, Virginia	127
Toledo (Segur), Ohio	126
Clover, South Carolina	126
Lancaster, South Carolina	126
Hartselle, Alabama	125
Lake Placid, Florida	125
Chicago (Kedzie Avenue), Illinois	125
Corbin, Kentucky	125
Covington, Louisiana	125
Shepherds Fold, Louisiana	125
Bronx (Brooks Avenue), New York	125
Akron (Kentucky), Ohio	125
Ashland, Ohio	125
Atlanta (East), Georgia	125
Maple Hollow, Tennessee	125

#### NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

Total Monthly Attendance for June

Greenville (Tremont Avenue), South Carolina	4,530
Kannapolis (Elm Street), North Carolina	822
East Lumberton, North Carolina	696
Tampa (Sulphur Springs), Florida	505
Augusta (Crawford Avenue), Georgia	395
Orlando (Orange Avenue), Florida	350
Decatur, Alabama	314
Radnor, West Virginia	308
Columbia (Elmwood), South Carolina	300
Barboursville, West Virginia	296

#### TEN STATES HIGHEST IN HOME DEPARTMENTS

South Carolina	21
Pennsylvania	17
Oklahoma	15
Georgia	15
Florida	14
Michigan	14
North Carolina	13
Ohio	13
West Virginia	12
Alabama	11

#### REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1963	70
New Sunday Schools organized since June 30, 1963	103
Total Sunday Schools organized since June 30, 1963	173

#### TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost souls." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method, and it's the best way to reach people for Christ

and the Sunday School.

NOTE: Every Sunday School should report visits to State Director.

Greenville (Tremont Avenue), South Carolina	1,289
Dayton (East Fourth), Ohio	1,200
North Rocky Mount, North Carolina	1,193
Canton (9th and Gibbs), Ohio	1,189
Cincinnati (Central Parkway), Ohio	1,031
Bladenboro, North Carolina	751
Fort Mill, South Carolina	700
Mobile (Crichton), Alabama	650
St. Charles, Missouri	614
Morganton, North Carolina	603

### Young People's Endeavor

#### Average Weekly Attendance

June, 1964

200 and Over

Dayton (East Fourth), Ohio	310
Middletown (Clayton), Ohio	228
Hamilton (7th and Chestnut), Ohio	221
Goldsboro, North Carolina	210
Canton (9th and Gibbs), Ohio	202

150-199

Greenville (Tremont), South Carolina	198
Nicholls, Georgia	187
Lakeland (Lake Wire), Florida	174
Daisy, Tennessee	162
Rifle Range, Florida	160
Windsor, Ontario, Canada	153

100-149

Vanceburg, Kentucky	149
Sevierville (Park Road), Tennessee	148
Cincinnati (Central Parkway), Ohio	147
Jacksonville (Springfield), Florida	147
Pleasure Ridge, Kentucky	146
Wilson, North Carolina	146
Louisville (Community), Kentucky	143
Dicks Chapel, Tennessee	143
Mercersburg, Pennsylvania	142
Chattanooga (North), Tennessee	142
Garden City, Florida	142
Straight Creek, Alabama	140
Madisonville, Tennessee	137
Claysburg, Pennsylvania	135
Orlando (Orange), Florida	135
Somerset, Pennsylvania	134
Nashville (Meridian), Tennessee	130
Newport News, Virginia	127
Montcalm, West Virginia	127
Lancaster, Ohio	126
Wyandotte, Michigan	124
Whitwell, Tennessee	124
Lexington, North Carolina	122
Ruby, South Carolina	122
South Lebanon, Ohio	121
Chattanooga (4th Avenue), Tennessee	119

Mishawaka (Milburn), Indiana	117
Rome (North), Georgia	116
Cleveland (South), Tennessee	116
Radford, Virginia	116
Chicago (Roseland), Illinois	115
Somerset, Kentucky	115
North East, Pennsylvania	115
Daytona Beach, Florida	113
Waycross (Genoa), Georgia	111
Dayton (Oakridge Drive), Ohio	111
Carson Springs, Tennessee	111
Clarks Chapel, Tennessee	111
Ider, Alabama	110
Morganton, North Carolina	110
Crumbleys Chapel, Alabama	109
Kimberly, Alabama	109
Johnson City, Tennessee	109
Memphis (North), Tennessee	109
Crane Eater, Georgia	108
Hammond (Woodman), Indiana	107
Erastus, North Carolina	107
Middlesex, North Carolina	105
Lake Wales, Florida	105
Asheboro, North Carolina	104
Franklin, Ohio	104
Baldwin, Georgia	103
South Mount Zion, Georgia	103
Marion, South Carolina	103
Princeton, West Virginia	103
Garden City, Alabama	102
Columbus (Frebis), Ohio	101
Sandusky, Ohio	101
Columbia (Elmwood), South Carolina	101
Buhl, Alabama	100
Talladega, Alabama	100
Newport, Kentucky	100
Monroe (4th Street), Michigan	100
East Lumberton, North Carolina	100
Chester, South Carolina	100
Solway, Tennessee	100
Pasco, Washington	100

75-99

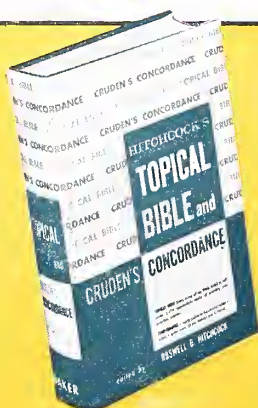
Cleveland (Cooley), Ohio	99
South Shady Grove, Mississippi	98
Pompano Beach, Florida	98
Bladenboro, North Carolina	97
Chadbourn, North Carolina	97
Dayton, Tennessee	97
Hixson, Tennessee	97
Wilmington (4th Street), North Carolina	96
Tyner, Tennessee	96
New York (Third Avenue), New York	95
Woodruff, South Carolina	95
Perry, Florida	95
Plant City, Florida	95
Catlettsburg, Kentucky	94
Lexington (7th Street), Kentucky	94
West Flint, Michigan	94
North Shady Grove, Mississippi	94
Lawrenceville, Georgia	94
Huntsville (Governors Drive), Alabama	93
Norfolk, Virginia	93
Pulaski, Virginia	93
Elkins, West Virginia	93
Louisville (Highland Park), Kentucky	92
Anniston, Alabama	91
Edgemere, Maryland	91
Wilmington (Castle Street), North Carolina	91
Alma, Georgia	91
Knoxville (Oakwood), Tennessee	91
Kelso, Washington	90
Williamsburg, Pennsylvania	90
Greer, South Carolina	90
Thompson Valley, Virginia	90
Birmingham (South Park), Alabama	89
Masseyline, Alabama	89
Thorn, Mississippi	89
Scottsboro, Alabama	88
Pontiac, Michigan	88
Brunswick, Georgia	88
Chattanooga (East), Tennessee	88
Robinette, West Virginia	88
Phoenix (44th Street), Arizona	88
Waycross (Brunel Street), Georgia	87
McColl, South Carolina	87
Chatteroy, West Virginia	87
Miami (North), Florida	87
Birmingham (North), Alabama	86
Brooklyn, Maryland	86
Rock Hill (Cedar Street), South Carolina	86
Lenoir City, Tennessee	86
West Danville, Virginia	86
Benton, Illinois	85
East Burlington, North Carolina	85
Georgetown, South Carolina	85
Laurens, South Carolina	85
Dilworth, Alabama	84
Louisville (Faith Temple), Kentucky	84
Columbus (Belvidere), Ohio	84
Lorain, Ohio	84
Orlando, Florida	82
Isola, Mississippi	82
St. Louis (Gravois), Missouri	82
River Rouge, Michigan	82
Kite, Georgia	82
Gaffney, South Carolina	82
Crossville, Tennessee	82
Parrott, Virginia	82
Manatee, Florida	82
Bay Minette, Alabama	81
Caraway, Arkansas	81
Chauncey, Illinois	81
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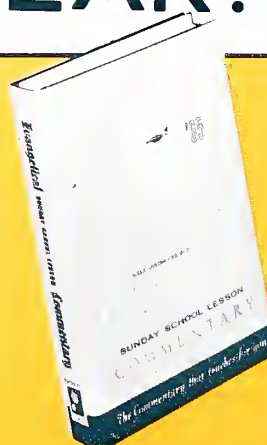
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LIGHTED

# Pathway

OCTOBER, 1964





# Sonny Starts To Kindergarten

His choo-choo train is on the floor;  
Tractor behind the kitchen door;  
Coloring book on window seat;  
Now he is trudging down the street.

He seems so small to go each day;  
Five years old the third of May.  
May guardian angels linger near  
From here to there, from there to here.

—Edna Hamilton



# When Little Children Pray

Dear God, the world is troubled  
But at the close of day,  
I know, dear God, You listen  
When little children pray.

There's hate and fear in the world,  
Heartaches and despair;  
But, dear God, I know You smile  
When children kneel in prayer.

Down beside their little beds  
With hands folded at close of day—  
Dear God, we thank You for all  
Good little children who pray.

—Edna Hamilton

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OCTOBER, 1964

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# Then There Shall Be Peace



**T**HE FIRST COMING of Christ covered the years from His birth to His ascension. Likewise, His second coming will cover several years. Being in two phases, His second coming will begin with the secret rapture of the Church and will end when He returns to the earth to set up His kingdom. This glorious Kingdom-Age when Christ will be the Ruler, we call the Millennium. During this unprecedented thousand-year period, peace shall reign from east to west and pole to pole, for the Prince of Peace shall be the worldwide Ruler.

During this time the song of the angels at Christ's birth, "on earth peace, good will toward men," shall come to complete fruition. This King of kings, reigning from the capitol city of Jerusalem, shall have dominion of the earth where the curse of Adam will be removed. Before Adam and Eve transgressed God's law in Eden, that garden was a paradise. The whole earth was cursed as a result of their sin, and ever since Adam lost dominion the earth has brought forth thorns and thistles. More than nineteen hundred years ago the Lord Jesus went to Calvary wearing a crown of thorns, a symbol of the curse. By dying there this last Adam purchased redemption for all the earth, including fallen man. At Calvary He brought back all the first Adam lost—and more.

The earth shall be indeed wonderful during the Millennium for "The wilderness and the solitary place shall be glad . . . and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing . . . in the wilderness shall waters break out, and streams in the desert" (Isaiah 35:1, 2, 6). Animal life was not ferocious in the Garden of Eden; likewise, when Jesus comes even the animal kingdom shall be at peace. "The wolf also shall dwell with the lamb, . . . and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy

in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Isaiah 11:6-9).

In this century of uncertainties the universe has suffered two full-scale wars and numerous lesser ones. Today the threat of war is everywhere and the United Nations organization is having to meet constantly to keep an uneasy peace while nations are continually building up their defenses. In this nation, for example, there are enough explosives stockpiled to blow up every city, town, and village on the earth, according to a recent news release. Godless Communism, headed up with its two capitol of Peking and Moscow, blatantly proclaims that it intends to conquer the world.

How the earth needs the kingship of Christ! There will be no lasting peace until He, the Prince of Peace, takes the reins of government. When Jesus comes as King ". . . he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Micah 4:3-4).

Today the world is a long way from peace. The whole earth is restless, fearful and upset while hatred, murder and riots are common. Communism, so prevalent in the world, is built upon hate, and a dedicated communist has to hate; that is the premise from which he advances. But there is coming a time, perhaps within just a few years now, when hate, murder, and riots shall end and peace shall reign. The Prince of Peace shall see to it. The requisite for living under His reign is to accept Him. Does the Prince of Peace reign in your heart? He will if you will embrace Him as Saviour and Lord.

*Clyde W. Burton*



# Halloween

BY KATHERINE BEVIS

**H**ALLOWEEN—WITH all its weirdness has come again. On October 31, when the night shadows begin to fall, goblins and witches and the like will fill our neighborhoods as "trick or treat" is carried out once more. Just how pagan are we when we celebrate this night?

Regardless of how pagan it seems, let us blame it on the Druid's, for the celebration of this eve of Allhallows, or All Saints' Day, seems to go back to the old Celtic Order of the Druids, which organized in Gaul (France) about the second century B.C. The order may have been modeled somewhat after the Greek mystery religions but its rites included savage and primitive elements.

The first day of November had a threefold significance to the Druids. First it was the Celtic New Year's Day. It was to them the end of the growing season. They called this time "the light that loses, the night that wins." Second, it was the festival of the Druid lord of the dead, Samhain. And third, because it was the end of the growing season, when the harvest was stored for the winter, it was also the time when the sun god was thanked for ripening the harvest and implored to be strong in his coming battle with the cold.

The Druids believed that on this night the souls of all who had died during the past year were liberated from the bodies of lower animals in which they had been confined on account of their sins and sent on their way to the Druid heaven by Samhain. As a part of the ritual

of this day, horses and men were sacrificed to this lord of the dead. The human victims were criminals taken from prisons and used for this purpose. This dreadful custom of human sacrifice was outlawed by the Romans after their conquest of Britain, begun by Julius Caesar in 55 B.C.

This pagan festival that had become firmly fixed in the life of these people was such a problem to the Roman Church as it pressed on from land to land in new conquest, that they deemed it wise to substitute a Christian festival for the pagan one, on this same date.

It was in 834 that Pope Gregory IV called on all the churches to observe this festival on November 1 as All Saints' Day, a day that commemorates all the unknown saints as well as those recognized by the church.

Since Halloween was such a solemn religious festival as proclaimed by the Pope, some might wonder why it should be celebrated so paganly in the United States.

The sportive and superstitious aspects of Halloween practiced in the United States came to us directly through immigration from Scotland and Ireland. In these lands the peasants still build fires on the hillsides on Halloween, plait pitchforks with straw, set them on fire, and wave them aloft to frighten away any witches who may be hovering near.

As the immigrants from these two countries poured into America, they brought these and other relics of the old Druid festival with them. They began to meet

at farmhouses on the night of October 31, and joined in the customs of their homeland—playing divination games with nuts, ducking for apples and tossing apple peelings over their shoulders to discover the initials of their future bridegrooms. During this time, it was discovered that American pumpkins made excellent jack-o-lanterns, and soon the pumpkin became a traditional symbol of the American Halloween.

It was really after the potato famine of the 1840's which sent Irish immigrants by the thousands to our United States, that American Halloween customs reached their full development. Out of the Irish belief that fairies constantly hovered about the home of mortals and were especially active on Halloween, any mischief which occurred that night was blamed on them. This really is the background of the Halloween vandalism of the late nineteenth century: for many was the Halloween night that the man of the house found his wagon on the roof, his front gate hanging from the limb of a tree, and alas and alack, his out-house turned over.

Although this vandalism has abated much since the turn of the century, we still find our windows soaped. And despite our contempt for paganism, there are many of our youth (and perhaps even older people) who stay away from a cemetery at midnight on Halloween. This, we can blame on the Druids.

A SPINE-SHIVERING HALLOWEEN TO ALL! ●





# THE GREAT MASQUERADE PARTY

BY VIOLETTA GAMMON

I AM ATTENDING a great masquerade party which reminds me of halloween. It is being held in a plush, fabulous hotel named "America." The scene is one of gaiety, color, and life. I shall describe some of the costumed characters passing me as I mingle with my fellow guests.

The first is an older woman, probably a grandmother, appearing as a sixteen-year-old girl. Her hair is pulled back into a youthful fashion, her giddy ways are those characteristic of the young in heart. But underneath the clothes designed for a youthful body beats a heart that has weathered many a year. Her days are numbered and yet she mentally thinks in terms of a youthful girl, putting God off until she fulfills her life of "joy." Under God's natural laws of life, she must face God soon.

Next I meet a young girl. To guess her age would be impossible. Her hair has been frosted to give the appearance of greyness, her clothes were bought in a matron's shop. Her actions are of one attempting to copy a woman in the flower of her life, but the real motions show through as those belonging to a budd-

ing rose. Her so-called grown-up appearance is a cover-up for a mind still immature, needing parental supervision and the help of a loving God.

Here comes quite a fellow! I would say his costume is the most lavish of all. I suspect he will take first prize in his beautiful clothes. I noticed he was driving an automobile equal to his dress. I have heard rumors that his home is equally furnished in elaborate furniture. He seems to be the happiest person I have met so far. The material things do seem to satisfy, at least temporarily. But shortly, he must face his Judge, naked and without hope. Until then, he sees no need for God.

Oh, here I see an unusual pair. They are radiantly alive, peaceful, no masquerade clothes, but just moderately dressed. Their faces are calm and smiling. They appear to have no false face on at all. I think I heard someone say they were a couple of oddballs who dropped into the party to try to help the other guests. I believe they are called Christians.

When we all get to the Judge's stand, which will be in a short time, will any of these characters be you? ●

LOVE  
LOVE  
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LOVE

# NO WORD FOR LOVE

LOVE  
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LOVE  
LOVE

BY JAMES E. ADAMS

**W**HAT IF WE had no word for love? The question is not as foolish as it may seem. A missionary to the Indians in Guatemala, Central America, wrote, "In our study of the Cakchiquel dialect we discovered there is no word for love. Instead they use the word 'want' . . . Is it possible that a race of people could lose the word 'love' from their vocabulary? Or is it likely that it never existed?"

The language of these rather primitive people has probably changed very little through the centuries. Being a vehicle of expression, it reflects something of their attributes and background.

To their Mayan ancestors the gods were something to be feared and appeased. They knew no God of love. Their priests slit open the chests of living, human sacrifices. Quickly they tore out the still-throbbing heart, placed it on a plate, and anointed the faces of their idols with fresh blood.

With no background or concept of love, these Indians are having difficulty comprehending a God of love. But the Lord is helping them.

More enlightened peoples might well pause to consider their own attitude to divine love. They have heard many times that "love is of God . . . God is love" (1 John 4:7, 16). But suppose modern languages were like that of the Indians. Those verses would only say that "to want is of God . . . God is wanting."

There would be nothing in that statement to lift, nothing to quicken the heart.

Men today know the meaning of love. Even so, they are aliens—yes, enemies of God. They propound many questions of things they "don't understand about the Bible." They have many excuses for their lack of love for God.

Nevertheless, they fully comprehend that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

They know that God's love encompasses the unlovely, for the apostle Paul wrote, "But God commendeth (reveals) his love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

And they are well aware that God freely and lovingly forgives sinful men. For His Word says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). How thankful men should be for the love of God! How willing they should be to love Him in return!

To people, then, who understand what love is and who know that God tenderly calls them to repentance, God addresses this unanswerable question: "How shall we escape, if we neglect so great salvation . . ." (Hebrews 2:3)? ●



**T**HE WIFE OF a railroad employee was riding on the Canadian Pacific Railway one day with her seven-year-old boy. The child had no ticket. The lady had a railroad pass but it was only good for her and her husband.

Upon coming to collect the fares, the conductor learned that the lady had no half-fare ticket for the boy. "Lady, your boy must have a half-fare ticket or he will be put off at the next main stop."

The lady cried and protested, saying that she did not have the money. Just about that time another lady sitting nearby overheard the discussion and said, "Conductor, how much would the ticket cost for the little boy?"

"About \$1.50," he replied.

"I'll gladly pay that for the lady, and if I never get it back it will be alright."

The conductor agreed for her to pay the boy's fare. It was paid by a Christian lady from the wilds of the Yukon territory in the extreme northern part of Canada. She lived about twelve hundred miles north of the United States border. Although she had not been reared in civilization, she had Christ in her heart and was led by compassion to do this deed of kindness. The conductor explained that he was required by the railway company to collect fares or be discharged from his position.

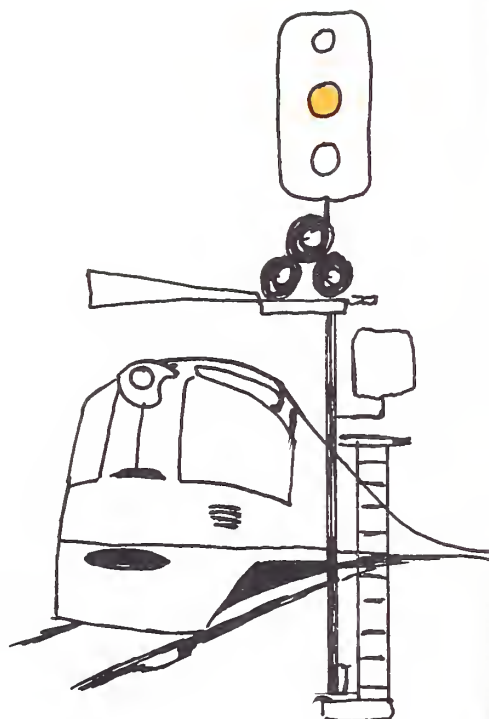
There was another one who also paid a fare. He paid the redemption price for our salvation. "... redeemed ... with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father" (Galatians 1:4).

The distance of the sinner from God is measured largely by his guilt and his refusal to come to Him for redemption. "For when we were yet without strength, in due time Christ died for the ungodly ... But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:6, 8). This distance can only be crossed by Him who died upon the cross for the sinner, and arose for his justification.

The ransom price was paid to God in behalf of the sinner. God's righteousness was vindicated and His justice satisfied in the death of Christ. Those who freely accept the price paid by Him will have salvation, forgiveness, cleansing from sin, and eternal life, through His shed blood.

That we are redeemed by the blood of the Lamb, and our names are written in the Lamb's book of life will be two decisive factors in our salvation and our admittance to heaven. Christ has paid the fare. Why not accept Him today and rejoice in your salvation?

"In peace let me resign my breath,  
And thy salvation see;  
My sins deserve eternal death,  
But Jesus died for me!" ●



## WHO PAID THE FARE?

BY JOSEPH T. LARSON

# ICE-O-LATED



Bennie S. Triplett, program director of the FORWARD IN FAITH radio broadcast, is a competent announcer, preacher, and writer. He has served the church as evangelist, pastor, state Sunday School and youth director, and singer. Bennie sings baritone in the Forward in Faith Trio.

BY BENNIE S. TRIPLETT

The Sherbahn family.  
L. to R.: Mrs. Sherbahn,  
Rev. B. F. Sherbahn, Lois, Dave,  
Ruth, Bonnie.



David Sherbahn, son of our missionary to the Eskimos (David is now in Lee College).  
The church building is there.

Sunday School is over in the Arctic.



SINCE LEE COLLEGE is only a few blocks away from the FORWARD IN FAITH offices, the news that David and Lois Sherbahn from Kotzebue, Alaska, were enrolled in college was indeed welcomed.

For some time I had tried to receive thorough reports from our Kotzebue outlets. Numerous letters testified of the results of the FORWARD IN FAITH broadcast in the small Alaska community. I remembered one of the letters stating, "There are no roads leading out of the village. The only means of travel is by airplane or with dog sled." From another letter I learned that the program was not really aired on a radio station, but was received throughout the village by means of an oscillator. These were a few of the questions I knew that David and Lois could answer, so we arranged for them to come by the office for a visit. They must have thought I was a Pentecostal Perry Mason from all the questions I asked.

The first was, "What is an oscillator?" David informed me that it was a short-range transmitter that was used to send a signal throughout the village, and that the people could pick the signal up on the shortwave radio sets. This worked very well until one day they were told that the signals were interfering with the FAA, which had to do with air-to-ground communications in the air-travel service. Lois mentioned that this did not stop the FORWARD IN FAITH broadcast, for it is aired each week to the local congregation every Thursday night and sometimes on Sundays. Those who have

strong radio sets often get KFQD in Anchorage.

They recalled a humorous incident when Brother Cowdell was the overseer. He got up early one Sunday morning to arouse the rest of the house and get everybody ready to hear FORWARD IN FAITH. The radio was turned on and the announcer said, "FORWARD IN FAITH." Brother Cowdell cautioned everybody to be quiet and listen. The announcer continued, "will not be heard today due to weather conditions."

The Eskimo people love music and are often heard singing along with the FORWARD IN FAITH Choir and other broadcast talent. It is not unusual to hear them humming and singing the songs which they have learned from the broadcast. They can play almost any instrument without any formal training. Any time you have a church singing they will gladly stay up until midnight.

Another question I wanted to ask was concerning the language. It was pointed out that some of the older people have difficulty in understanding the English language, especially if it is spoken at a very rapid pace. Also difficult terms are often hard to understand. It was encouraging to note that all teenagers and small children do speak English and it is fast becoming the foremost language, in that it is taught in the schools while the Eskimo language is not allowed. This would tell us that language is no barrier and that even illiteracy is no obstacle when using radio and communication by the spoken Word.

Brother L. L. Hughes, the over-





*Your missionary,  
Rev. B. F. Sherbahn loaded  
and ready  
to rush to the air strip  
to meet  
the plane.*

seer, has been a real promoter of radio evangelism. In a recent letter he had sent me quite a number of pictures of the Sherbahn family and of the church and the weather conditions. One picture showed one side of the church almost covered with snow, that is, the drift had piled up to the roof. Being a southerner, I immediately wondered how this affected the attendance. Dave and Lois pointed out that attendance in the Kotzebue Church runs from eighty to one hundred in the winter months and from sixty to eighty in the summer months.

The reason for the summer slump is explained by the fact that the people leave for the fishing camps during these months and return in August or September. Even though the temperature goes down to 50 below zero and snow levels with the housetops, church attendance is higher in winter because Eskimo people love to get out in snowy weather. Their means of travel with the sled and the dogs, sometimes called Alaskan Huskies, allow them to keep good attendance records during the winter. David

noted that the dogs are kept outside all during the winter. They often curl up in the snow and are sometimes covered up entirely, but they manage to survive without difficulty.

Usually, radio has quite a lot of competition from television. This is not so in Kotzebue, for no one has television. Some of the Eskimos have never seen a television and yet almost everyone has a radio. In an outlying station such as Kotzebue, it is their only means of communication.

The temperature during the summer months climbs as high as 75 degrees. Just as soon as the ice melts the Eskimo children love to swim. In June and July they have the 24-hour day. It is never dark. During the first part of April their days are similar to the rest of the United States. During November, December, January and February they have extremely short days. Sometimes as few as two hours of sunlight. The staff had quite a laugh when Lois told about them hanging out the washing at 2:30 in the morning. "But you see, the sun was shining," she said.

In the summer the rivers thaw and are used for transportation by boat. There are two and a half times more dogs in the village than people. This means that the canine population approaches the four thousand mark. Kotzebue is the summer headquarters for tourists. All neighboring villages set up tents in the summer and sell items which were made during the winter. This turns Kotzebue into quite a trade center for collectors and souvenir hunters.

David responded with an incident that happened while he was teaching a Sunday School class of junior boys. This certain lad had missed Sunday School and on the next Sunday he showed up and David asked why he had missed the last Sunday. The lad explained that he had lost his calendar and therefore, had lost track of the days. As a result he had missed Sunday and Sunday School. You see, with the sun coming up all hours of the day this can easily happen.

The final question I asked was, "How can we improve the effectiveness of FORWARD IN FAITH in your area since the power of the oscillator is ruled out and the church's projected program is limited?" This is when David proposed that KICY of Nome, Alaska, is a fine Christian station that covers a great portion of the northern coastal area. Nome is also approximately two hundred miles from the tip of the USSR. While we are proud of the work being done by Reverend L. L. Hughes, the ministry and laity of Alaska, we are more than gratified by the response from the stations in Anchorage, Fairbanks, Ketchikan, and Kotzebue. There are still unreached areas, villages and communities that are truly "ice-olated" from the good news of the gospel.

Will you join us in prayer that a sponsor might be found for KICY and that other doors will open that will permit FORWARD IN FAITH to assist other such missionary families as the Sherbahns? ●



# YOUR BIBLE AND YOU!

BY MARY ALICE YOUNG

**H**OW MUCH DOES your Bible actually mean to you? If you were called upon to do so, would you sacrifice almost everything you own so that you might keep this priceless possession?

Several hundred years ago, it looked as if the printing of the Holy Word would be stopped entirely. People found many unique ways to keep it from falling into the hands of those who would destroy it.

At that particular time a large family living in Austria, like so many people of the era, were being persecuted by the groups which hated the Bible. A law had been put into effect that every family owning the Book had to give it up. Great bonfires were made in the streets and Bible after Bible was tossed into the flames. What a sad sight that must have been!

The Austrian family owned a very beautiful copy of the Scriptures. Every night after dinner the father, mother, and ten children gathered around the

table and listened as the older members of the group took turns reading the beautiful words of Jesus.

One particular day as the mother was baking a batch of bread, the little six-year-old boy came running in. "Mother, Mother," he called, "the bad men are coming to search the house."

The mother picked up the precious Bible and wrapping it carefully, she set it down in the center of the large mass of dough. Then she got the largest pan she could find in the cupboard. Prior to this day she had always made the bread into twelve individual loaves. Today things were different, she thought as she opened the oven door and pushed in the over-sized loaf.

No sooner had she closed the door than the searchers arrived. They went all through the house; they searched under the beds; tossed books from the shelves. But nowhere could they find what they were seeking. They had to leave without the family's Bible.

As they were leaving the premises, they called, "We shall be back; we will never give up until we find it!" One man called, ". . . And when we do, it shall be destroyed!"

Shortly afterward the Bible was taken from the bread; it was found unharmed. That same copy is in existence today, now yellow with age. The descendants of the Austrian family upon learning of the freedom to be enjoyed in America came to the United States and settled in Ohio. That Bible was a treasure to the people who owned it and apparently they would have laid down their lives, if need be, to protect it.

At another time, the father of the family made a sliding shelf in the bottom of a footstool. Into it he laid the Bible. It was fastened in such a way that it could not be seen when the searchers looked at the stool. There was a button which, when pressed back and forth, brought the Bible into view, then made it disappear at will.

It must have looked strange to see someone pick up the stool, lay it upside down across the knees, press a button, and begin to read the Scriptures. How do you think the searchers must have felt when weary from their searching, they sat down to rest on the stool?

There were numerous ways in which people made sacrifices to keep the Good Book. One man was thrown into a dungeon for owning a Bible. The only light in his cell came through the door when the jailer brought his food.


Instead of using the light to eat his meals, he used it to read the Word of God. One day a fellow prisoner asked him why he did so. The man replied, "I have no trouble finding the way to my mouth in the dark, but I cannot read my Bible in darkness."

Would you, in this day and age, make such sacrifices? Do you love your Bible so much that you would go hungry to keep it? Of course you would! ●



BY NORMAND J. THOMPSON

# DOES JESUS LIVE HERE?

 PARSON ONCE reined in his horse at a farmstead on the prairie. Climbing from his buggy, he knocked on the farmhouse door. When the door opened, he raised his hat politely and asked, "Does Jesus live here?"

The farmer's wife was speechless with surprise. No one had ever asked her such a thing. Later, when her husband came home from the fields, she was still thinking about the preacher's blunt question.

"Clem," she said, "the new parson stopped by. He asked me a curious question. He wanted to know if Jesus lived here."

"Oh?" Clem frowned, puzzled. "Of course you told him we drive six miles to church. And we are among his best contributors."

"No, Clem, I didn't tell him that. He didn't ask me about those things. He simply asked if Jesus lived here."

This is a good question to ask ourselves today. Does Jesus Christ live in **your** home? Is the Lord real to those under your roof?

Of course you go to church, like Clem and his good wife; and you

respond liberally to every Gospel appeal. But is Christ a living, loving person, or merely a shadowy historical figure?

Dr. Ben Lehmberg recently commented: "Oh, yes, we Americans are **religious**. About One hundred and twenty million of us have joined some church. We are carrying the religious ball all right; but until our faith makes a difference in the whole moral structure of our country, we are **not** scoring!"

Nor can we score until we invite Christ to live in our hearts and homes. The Bible says, "He that keepeth his commandments dwelleth in him, and he in him . . ." (1 John 3:24). The born-again believer dwells in Christ, and Christ in him. Only when this miracle of salvation happens can we truly score, for "without Me ye can do nothing," Jesus warns.

A missionary in India was teaching a group of Hindu children about Jesus. She was narrating Bible stories about the Lord, to illustrate His noble, loving character. As she talked, one little girl's face lit up and she grew excited. Unable to restrain herself, she burst out, "I

know **Him**! He lives near us. He is a white missionary."

When Jesus raises His flag in the citadel of the heart, we become new creatures. He takes away the old degenerate heart, with its affections set on earthly things, and creates in us a new heart, with its affections set on heavenly things.

A minister recently said, "Having a form of godliness, but denying the power thereof brings us under the judgment of God. Nevertheless, God is willing, yes, anxious, to transform such sham into a mighty spiritual power—if we are willing to pay the price."

What is the price? The price is confession and conversion, seeking Christ with penitent tears until He becomes a personal Saviour, a living Lord.

Christianity is Christ-centered. "... Christ is all, and in all" (Colossians 3:11). Billy Sunday often said, "Without Christ you are lost; with Him, you are saved." Let us look away from our cushioned pews, stained-glass windows, and well-trained choir. Let us look within our hearts and ask ourselves, "Does Jesus live here?" ●

# CAMPUS CALL



EDITED BY HOLLIS L. GREEN

ADMINISTRATIVE ASSISTANT

NATIONAL SUNDAY SCHOOL AND YOUTH DEPARTMENT

## Gearing To Get There

*Advance toward the future with courage and confidence.*

An antartic expedition to establish Little America was launched after years of research. The great explorer, Admiral Richard Byrd, studied carefully all reports and records of previous expeditions. Mountains of supplies were assembled and a select crew was equipped and trained. Admiral Byrd was successful because he understood his objective and knew what to expect along the way. He geared to get there and did!

### *Steps to Success*

There are certain successive steps necessary to attain success in any enterprise. To reach a successful orbit, a man-made moon must be launched with sufficient force, steered in the right direction, attain the necessary speed and arrive at a point in space. The steps to a successful career are spelled out in the word.

C heck all your areas of interest.

A rrange an interview with a professional.

R ead all available materials.

E nroll in the proper study course.

E ndure until "graduation."

R each out for success with confidence.

The ladder of success is full of splinters. However, they are more noticeable on the way down. It would be good to keep this in mind.

### *How to Pass a Genius*

Not everyone can be a genius, but any ordinarily talented mortal can be successful—that's more than some geniuses are. Now, as in Aesop's time, the race doesn't always go to the one who potentially is the swiftest. The trained man has no trouble passing a genius who hasn't improved his talents. "In all things success depends upon previous preparation," are the words of Confucius.

Plan your continued education with care. Elbert Hubbard said, "Education is a conquest, not a bequest. It cannot be given; it must be achieved."

There is no easy way to achieve anything worthwhile. God requires you to develop and use the potential He has given you. A higher education does not come easily, but adequate preparation does increase your chance of success. You may not be a genius, but you can be successful.

### *Meditate on Motives*

The habit of going to the bottom of things often leads you to the top. Motive is a reliable indicator of right or wrong in one's decisions. What is your vocational direction? Was your decision the result of prayerful thought? Have you put Christ first in your future plans? What influenced your choice? Did you just drift into it? What are the motives that have established this vocational direction?

### *The Christian Minimum*

Life demands preparation plus a realization that life has meaning and a knowledge that God intends for you to do *something* worthwhile. To find that *something*—your place in life—and do it well, to be an effective witness for Christ, is the Christian minimum. Anything less is below God's minimum standard for Christian behavior.

Advance toward the future with courage and confidence. You have one life that will soon be passed. It is a priceless thing! Spend it well on permanent values. Whatever you do, make sure it is worth a life like yours. ●

Hollis L. Green recently came to the National Sunday School and Youth Department from a pastorate in Miami, Hialeah, Florida. Having been trained at Beckley College, University of Cincinnati, and Miami Bible College, Hollis has served the church as evangelist, pastor, director of Christian education, state Sunday School and youth director, and a member of the National Sunday School and Youth Board. He will regularly edit the Campus Call page in the *Lighted Pathway*.





# LASER

BY CHLOE STEWART

**S**CIENTISTS HAVE discovered something new. While you are reading this article, hundreds of industrial firms are engaged in new research efforts to discover the uses they can make of it. The new discovery, a device which is captivating the attention of so many persons of scientific orientation, is called the laser. The word "laser" is an acronym for "light amplification by stimulated emission of radiation." In other words, the laser does for a light beam what an amplifier does for a radio wave.

According to a recent article in *The National Observer*, research scientists from such big name firms as IBM, GE, RCA, and the American Telephone and Telegraph Company, to mention only a few, are working diligently with the laser to develop its potentials. A tiny beam of light, the article claims, can carry as much information as all the radio and television channels in use in the United States. In addition to its potential in the area of communications, doctors are confident that it will revolutionize surgical operations. In the realm of national defense, it is believed that the laser will be able to destroy enemy missiles before they reach our earth's atmosphere. It has already been tested and proved to be able to cut and weld the hardest of metals, in fact, it can cut through and vaporize the hardest known substance—diamond.

Imagine what will happen when guns are perfected which are capable of shooting light instead of bullets. Light is powerful. Nowadays much is said about the arms race, but I am persuaded to believe that the first nation obtaining the maximum use of the laser, will command international respect and indisputable leadership.



For years Chloe Stewart has been an artist for the Lighted Pathway. Holding a degree in art from the University of Alabama, Chloe is a valued artist in the art department of the Church of God Publishing House. Besides his unusual ability as an artist, he is also a dependable Christian layman and, as is evidenced here, a competent writer.

J. K. Lord made the following observation about light:

"The light of nature, the light of science, and the light of reason are but as darkness, compared with the divine light which shines only from the Word of God."

This statement is significant. The light of the gospel is more important than the laser. It is more potent than the laser. With the gospel, we can already emit a light that will destroy the enemies' missiles—atheistic ideologies, racial bigotry, and spiritual lethargy—before they take root in the minds of our youth. Why should we wait on the perfection of the laser with all its ramifications? A greater weapon is already in our possession. Jesus said "I am the Light of the world." Indeed, He could have said that He is the "laser" of the world. With His gospel, the hardest of sinners is penetrated and converted into a new creature. That within itself is better than the most sophisticated version of the laser.

The conventional light beam, such as the light bulb for instance, emits beams of light in a disorderly fashion. Scientists call this "incoherence." These beams, because of this incoherence or disorganization, travel in different directions and often interfere with each other, thus limiting their strength and usefulness. With the advent of the laser, however, its light beam is made up of waves all concentrated in an organized fashion and traveling in the same direction. Consequently, the laser light beam can travel millions of miles farther and can be used with much more effectiveness.

When we evangelical Christians eliminate our incoherence and concentrate into an organized pattern the vast energies and resources with which God has so richly blessed us, we shall surely become powerful lasers for Christ.

Let us Christians be as diligent in our search for usefulness in God's kingdom as the laser scientists are with their new projects. Let us discover the unlimited ways of distributing the Gospel Light, let us discover the might of this light. We, as lasers for Christ, can carry the gospel farther. ●



Reverend Poul L. Wolker, with rapid-fire delivery, was onointed for the oc-  
cosion, whot joy when the invitotion was given to come forward for conversion or  
rededication to Christ.

## SPECIAL REPORT:

# YOUTH ACTIVITIES

50th General Assembly, Dallas, Texas



**TEEN TALENT**  
Joy-Bells from  
North Corolino

**D**ALLAS, TEXAS, door to the West and city of friendly people, gave a robust welcome to over ten thousand Church of God Assembly delegates for the week of August 11-15.

Although the Ordained Ministers' Council and the worship services which featured the various departments of the church received priority on the assembly program, one could find at this biennial conference exciting side-services and programs.

Youth activities were among the more spectacular assembly highlights.

Enthusiasm was sparked early in the national finals for Teen Talent Parade champions. By noon on Wednesday, August 13, the Roof Garden of Hotel Adolphus was packed with contestants and spectators. When Donald S. Aultman, now National Sunday School and Youth Director, announced

winners from the approximately one hundred and fifty participants, he explained that teen talent competition had so increased in caliber each assembly until this year many of the participants had been recorded for a long-play album titled, "Sounds of Dallas." High-pitched enthusiasm was released in deafening applause as Donald Aultman announced the following winners for 1964.

Vocal Solo—Rita Coleman, Ohio

Runner-up—Tommy Russell,  
Maryland

Vocal Group—Joy Bells, North Carolina

Runners-up—Brewer Sisters,  
Tennessee

Instrumental—Phillip Cook, Alabama

Runner-up—Duane Graham,  
Tennessee

Choir—South Cleveland, Tennessee

Runner-up—Cincinnati, Ohio

BY NORMAN D. JONES



Song Leading—Johnny Miller, Florida

Runner-up—John Turner, Ohio

And what better way was there to celebrate victory than a banquet? Approximately three hundred and fifty teens converged on the Grand Ballroom of the Hotel Adolphus Wednesday at 4:30 p.m., to hear top teen talent, to play a disappearing act with a savory barbecue buffet, to hear John Sims, master of ceremonies, and to thrill to Carl Richardson's challenge, "First Place." If one could judge by applause and apparent involvement, the Teen Banquet would have to be labeled, "first rate."

To capture the inexpressible impact of Youth Night on Thursday, you should have been there. From trumpets and timpani rolls through crescendos of spiritual expressions, a crowded Memorial Auditorium witnessed Pentecostal youths at worship.

Cecil B. Knight, after serving eight years in the National Sunday School and Youth Department, presented to the assembly the newly elected National Director, Donald S. Aultman, and the Assistant Director, Paul F. Henson.

The General Overseer, Wade H. Horton, addressed our youth; Teen Talent winners performed; a mass youth choir and the Lee Singers, both led by Dr. Delton Alford, produced a spiritual tone of anticipation for Paul L. Walker's Youth Night message.

With rapid-fire delivery, Brother Walker was anointed for the occasion. Hardly was he through the introduction of his sermon when the Spirit witnessed through messages in tongues and interpretations. What joy when the invitation was given to come forward for conversion or rededication to Christ! Hundreds came, and hundreds rejoiced. The theme of the service, "For Me to Live is Christ," was obvious reality for these young people.

State Sunday School and youth directors were kept waiting until Friday afternoon at the Young Adult Banquet for announcement

of national awards. This force of field men did not seem to mind waiting a little longer through an appetizing buffet, a masterful piece of emceeing by O. W. Polen, and a humorous but themactic "after dinner" by Lynwood Maddox.

Here listed are the National Award Winners.

*Sunday School National  
Award Winners, 1962-'64:*

*Group G* State Director  
Connecticut ... Mrs. O. C. McCane

*Group F*  
Alaska ... Theodore Ballard

*Group E*  
New York ... Mrs. Barbara Faircloth

*Group D*  
Western Canada ... Arthur Pettyjohn

*Group C* State Director  
Washington ... Bob Moore

*Group B*  
Oklahoma ... David Beatty

*Group A*  
Illinois ... Wendell Smith

*Group AA*  
Ohio ... C. Milton Parsons

*YPE National Award  
Winners, 1962-'64:*

*Group G* State Director  
Connecticut ... Mrs. O. C. McCane

*Group F*  
Hawaii ... Lewis R. McMahan

*Group E*  
New York—Mrs. Barbara Faircloth

*Group D*  
New Mexico ... David Ellis

*Group C* State Director  
Washington ... Bob Moore

*Group B*  
Oklahoma ... David Beatty

*Group A*  
Illinois ... Wendell Smith

*Group AA*  
Alabama ... Cecil Guiles

*YWEA Winner*

Oklahoma—David Beatty, state director

*Sunday School Superintendent  
of the Year*

Eugene King—Fresno, California

*Y.P.E. President of the Year*

Horace D. Hall—Decatur, Alabama



Adult Banquet  
Emcee,  
O. W. Polen

Carl Richardson  
"First Place"  
Challenge to  
teen-agers



Johnny Miller  
Teen Talent  
Song Leading  
Winner

VOCAL SOLO  
Rita Coleman  
from Ohio



Lynwood Maddox,  
Young Adult  
Banquet Speaker

# WITNESS

BY LON WOODRUM



Finally I came out with it. "Jim, something happened to me while I was in Seattle."

**B**IG JIM BOWLER sat on a box, sprawled back against the wall, with the light from the kerosene lamp splashing on his face. I looked over at him uneasily. I had to tell him something, and I was scared.

It takes courage when you've first become a Christian to tell a friend about it, especially when he's a pretty rough guy like Jim Bowler. Jim was my boss on this job with the Western Lumber Company, which I held down in the summer when I wasn't going to college.

Jim had got me the job. I had known him since he had worked on my father's ranch when I was a kid. He was a sort of hero to me. He was a big guy, ten years older than I. He was rough, liked to laugh, and had a kindness in his dark eyes.

He and I, along with another fellow, a new man named Fred Walker, were at an old sawmill up in the Deerfield Mountains. We had brought a truckload of tar paper to reroof a number of shacks. Ours was about a three-day job. Then we would head back to the company headquarters in Big Rapids.

We were getting ready to bed down for the night and there I was, fighting with myself over trying to tell Jim what had happened over the weekend when I went down to Seattle to see my girl, Marjorie Lovell.

Marjorie had asked me to go with her to hear Johnny Barnes, the evangelist, speak at the civic auditorium. I wasn't too religious, but I went with her. What happened was something! Johnny Barnes got a message over to me—for real. Details aren't necessary; but when I left the meeting, I was a Christian. So was Marjorie.

Now, there I was, back on the



job, knowing I had to tell Jim Bowler about it. It was not easy. Don't ask me why it's so hard to speak for the Lord when you first begin with Him. It just is—or it was for me, at least. Right then I was remembering some of the wisecracks I had heard Jim make about religion and religious people.

But I had to tell him. The counselor had told me at the Johnny Barnes' meeting, "Now that you are a Christian, Danny, your chief business in the world is to witness for the Lord." I knew he was right, too.

I glanced over at this new fellow, Fred Walker. How nice it would be if he were a believer also. But I figured he wasn't. Coming up from Big Rapids he had shown no signs of being one.

So there was Jim, sprawled back against the wall. The electricians hadn't come up yet, so we were using kerosene lamps, and Jim's face was washed in the lamplight. Finally I came out with it. "Jim, something happened to me while I was in Seattle."

He grinned at me, pushing a hand through a stack of rumpled dark hair. "Yeh? You didn't get married?"

I shook my head, "I got saved!" Jim straightened on his seat. Fred Walker put a sudden look on me. Jim said, "You got religion? You joking, kid?"

"I mean it, Jim," I said in a low voice.

He sat looking at me, keeping his grin, but the grin was getting cold. Then he said, "Okay, kid. Just don't let it make a fool of you!"

I felt helpless. I looked at Fred, as if asking for help. He was silent. And Jim said, "We'd better turn in. Work coming up tomorrow."

Rollled in my blanket on a bunk, I prayed a long time. Jim had been like an older brother to me. Now I sensed an invisible Berlin-wall between us—a wall put up in a few seconds by a testimony for the Lord. It seemed incredible.

The next day we started fixing roofs. At noon we were eating lunch under a big hemlock when Jim said,

"Those church people get any of your wages?"

"Wages?" I said.

"Sure, money. All they ever want is money. Only suckers go for that stuff, Danny. I always thought you had too much sense to get caught in that trap, kid."

Jim saw I was hurt. He said, "Aw, come off it, Danny boy. You'll get over it. Lots of people get religion. Some get it and lose it right along."

Fred Walker said, "Maybe some don't lose it."

Jim shot him a look. "Don't tell me you go for this thing. You look intelligent!"

Fred made a faint grin, shrugged, and said no more. Jim said, "Religion is for the birds."

"You don't understand about it, Jim!" I cried. "I used to be like you. I didn't bother about God. My folks were that way. But I was wrong. God is real! The gospel has power to save—"

I broke off, seeing the frost in Jim's face. "All right kid," he said in a brittle tone. "That's fine. You got religion. But do me a favor, huh? Keep it to yourself! Don't preach to me. You got that?"

I was too hurt by his outburst to reply. It seemed impossible that this thing had happened to us. We had been so close. Why should my acceptance of Christ have wrecked our relationship so brutally?

Jim heaved himself up and stomped away. Glancing at Fred, I saw that he was looking at the ground. I thought, he's embarrassed for me. I got up and followed Jim toward the shack we were roofing.

The next two days were hard for me. Jim seemed completely changed. He still grinned at me occasionally, but without warmth. I felt the wall between us thickening. I sensed that if I tried to talk again matters would be worse. So I kept still.

The job done, we headed the truck toward Big Rapids, with me driving. We scarcely talked during the trip. We pulled into town after quitting time.

Jim said, "Drop me off at Nemo's

Bar. I could use a few beers."

He left the truck without looking back. I drove the truck to the company yard and parked it. A voice in me was telling me something that I now know to be a fact: some men are not touched by a believer's witnessing—they are angered by it.

As I started to dismount from the truck, Fred caught my arm. He said, "Anyhow, you tried! You can't win them all!"

Whirling around I looked at him. He must be poking fun at me, I thought. But his face was serious.

"You at least witnessed to him. That's your business. There's no guarantee that all who hear will get saved."

Now I was gaping at him. "What gives with you?" I muttered.

A faint, sad smile crossed his face. "I'm a believer, too, you know."

"You?"

He drew a deep breath. "I know. I walked out on you—and on Him! Guess I was scared—the way he reacted to you. After all, he is the boss—" He broke off and then added, "Your witnessing, though, put me on a spot. I've been thinking about it for two days now. I have been a Christian longer than you, and I let you stand there for Christ alone. I'm like Peter in the garden, denying his Lord."

All at once I felt a lot better. And I knew a big truth. Like the counselor had said, my business was to bear witness to Christ. Saving men was God's business.

Suddenly I gripped Fred's shoulder. "Come over to my bunk-room. I want to show you something. Coming up from Seattle on the bus I was reading in the Bible about this Peter you mentioned, and he was seeing thousands of people come to the Lord on the day of Pentecost."

Light leaped into Fred's eyes. "And that was after he failed the Lord, too. I guess there's still hope for me."

We walked together through the dusk toward my room. It's good to have a believing friend walking with you in this business of witnessing for the Lord. ●

BY ESTHER MILLER PAYLER



# MARTHA'S PUMPKIN

AFTER SUPPER ON the night before the day before Halloween, Martha looked at her pumpkins. "I'm using this one!" She pointed to a round one which was very large.

"That's the best," said Dick. "Hope you win! Draw the face before you cut, so you will do it correctly."

"I know," answered Martha impatiently. "Tomorrow the minute I come home from school I will go to work on it."

"I'll help you carry it to school on Halloween," said Dick.

"We'll see," snapped Martha. In the morning on her way to the school bus Martha ran into the garden to look at her pumpkins. She screamed. Dick and her parents ran from the house. The leaves were trampled and not a pumpkin was to be seen. "My pumpkins!" cried Martha. "They're all gone!" Dick looked under the leaves. "A tiny one's left!"

"Oh, that is as good as nothing!"

"Someone helped themselves," said Dad. "Martha, make the best of what you have. Use that little one. It can make a cunning face!"

"The school bus!" shouted Dick.

"I don't feel like going! Everyone'll ask why I've been crying, and they will laugh at me with no pumpkins after the way I have boasted."

"Someone heard you and helped themselves," said Dick. "There's something in the Bible about pride going before a fall."

"I know," snapped Martha. That evening when she got home Martha stared at the little pumpkin. It was small but round and had a pretty color. She drew the face on it with a pencil and then cut out a face which looked like that of an elf. She found a short candle just high enough for it.

"Take it to school," said Dick. "It may win."

Martha at first refused, but finally she did take it. On the bus everyone laughed and giggled. One of the girls jeered: "Where are those big pumpkins you had?" A boy said: "This one shrunk!" Martha hid the little pumpkin under her coat. When she got to school she put it in on the shelf in the cloak room. She did not bring it out for the prize competition. She made an excuse to leave the room. Martha did not want to see someone

win. When she came back the teacher said: "Martha, we've been waiting for you. Your clever pumpkin won the prize."

Martha could not answer.

"I saw it on the shelf. The girls told me it was yours. Here's the prize," said teacher. Martha said a silent prayer of thanksgiving and held the beautifully wrapped package in her hands. "Let's see your prize!" cried the class. Martha unwrapped the paper and ribbon, being careful not to tear them. It was a beautiful book of stories which she had wanted. "Oh thank you," said Martha. "Please write in it."

"I'm writing something for you to remember when you think less of something because it is small," said the teacher as she wrote:

"All things bright and beautiful,  
All creatures great or small,  
Our good Lord made them all."

"I'll remember," Martha nodded. "I'm giving the little Jack-o'-lantern to the sick boy next door. It will make him laugh. He can play with it better than if it were a big one!" Martha thought: "My prayer was answered more perfectly than I asked." ●



**E**VERYBODY LOVED HENRY Alford. Around Canterbury, where he was the Dean of the beautiful Cathedral, people found joy in just meeting up with this man with the radiant face whose heart was open to all humanity. Dean Alford was one of the most beloved churchman in all England.

It seemed that from childhood he had been able to turn his hand to anything. After he went to the Riviera for a holiday, he brought out a book about his trip. He not only wrote the text, but he drew superb pictures to illustrate it. A very bright scholar, he made a complete new translation of Homer's *Odyssey*. When a new magazine, *The Contemporary Review*, was being launched, he was invited to become its first editor because he was so well-acquainted with England's leading writers.

Sometimes he would go back to his old alma mater, Cambridge University, to preach. As a young student there, he had received important honors. Later, in his curate days, he was often invited there to lecture.

His pen was never idle. Before his death in 1871, he had seen fifty different books appear under his name. Many of them are gathering dust today, but some things he wrote are remembered.

Henry Alford could make rhymes very easily, and whenever a church festival came along, he had a knack for turning out some appropriate verses. That is why his hymns are still sung all over the world. He had been nine years in his first parish in Leicestershire when, in the fall of 1844, the people there decided to hold a harvest festival. How astonished the young vicar would have been if he had been told that the stanzas he wrote for that occasion—"Come, Ye Thankful People, Come"—would be sung at Thanksgiving time for more than a hundred years! That hymn is more popular than ever in these latter days.

Another of Dean Alford's hymns is "Ten Thousand Times Ten Thousand," a song of jubilee on the subject of Christ's victory over death, and the life everlasting. Someone once said that this churchman's hymns had the power to kindle men's spirits like a flag in battle. This was certainly so in "Forward Be Our Watchword," the song that he wrote for a great choir festival on June 6th, 1871, at Canterbury Cathedral. More than nine hundred singers marched in the great processional and sang his words.

Yet, although he was a noted scholar and hymnist, Dean Alford was no stuffy pundit who stuck close to the study and the cloister. He loved life, and he enjoyed mingling with the crowds. His understanding and sympathy went out to the common people in their struggle against poverty and hardship.

Perhaps no happier clergyman ever lived. Henry Alford certainly lived a full life and his days were crowned with honor and love from his hundreds of parishioners and devoted friends. He could not have asked for more.



# The Boy Who Made a Vow

BY VINCENT EDWARDS

What was the secret of it all? When he was only sixteen, Dean Alford had written on the fly-leaf of his Bible: "I do this day in the presence of God and my own soul renew my covenant with God and solemnly determine henceforth to become His and do His work as far as in me lies." He faithfully kept that promise, and he was greatly blessed in return. ●

BY SYLVIA ROGERS

THE FATHERS HAVE eaten sour grapes, and the children's teeth are set on edge." This saying was a proverb used in describing the juvenile problem in Israel many hundreds of years ago.

A few months ago in Fresno, California, a thirteen-year-old boy plunged a knife into the back of his mother, killing her. She had asked him to zip the back of her dress. When the authorities asked for a reason, he said, "I wanted to do this for a long time."

This boy was described by neighbors as an average type. His mother worked in an office and his father was an officer in the air force. He was an only child and enjoyed many more privileges than the average boy.

The question is asked, "Why are such outrageous, heartless crimes committed by our juveniles?"

The plain truth is this: our society does not teach a positive doctrine on child-training. It is generally accepted that parents know what is best for their own children. This is usually true if they have right principles and are motivated by moral integrity and know how to impart it to their children. When parents fail their children, their generation becomes as a boat without a rudder, heading directly into a storm.

A century ago, our foreparents taught a positive doctrine on child-training. Their textbook was the Scriptures. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). This book further states that to withhold chastisement from a child is the same as hating him (Proverbs 13:24).

This question was asked in a parents magazine several years ago: "What can I do when my child throws a tantrum after he has been spanked?"

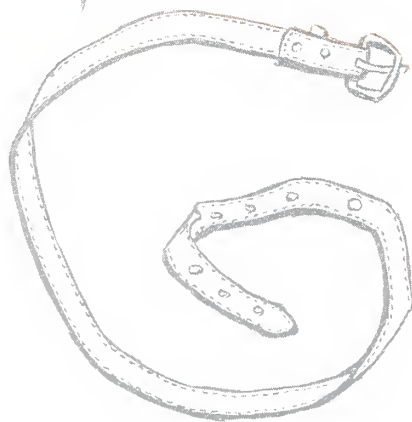
The answer was this: "If the parent **MUST** spank, the least he can do is let the child express himself to get rid of the anger and frustration he feels for being spanked."

If the rod had been applied a little more effectively in this case, the results would have been tears instead of a tantrum. Again in Proverbs we are admonished to "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18).

If the old-fashioned method is revived and put into practice, it might bring about some old-fashioned results, such as honor and respect for the parents.

A boy without the *strict* hand of a father is like a man without a God, and will very likely bring the same results. ●

# CHILD DISCIPLINE





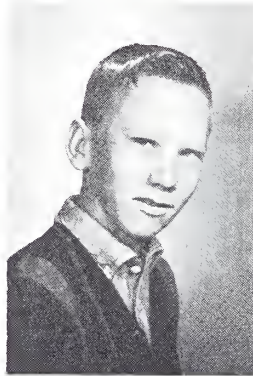


# A SCOUT SAVES A LIFE

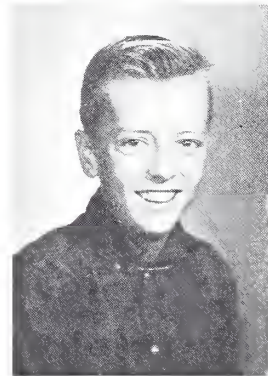
BY EVERETT A. SOARD, Scout Master, Troop 74



Everett Soard



Larry Byrd



Danny Mayhon

**I**N MAY 22, 1964, two other men and I took a group of seventeen scouts to Sunbury, Ohio, to the new campground recently purchased by the Church of God. Our troop is from the Clayton Street Church of God in Middletown, Ohio.

Friday night and up to noon Sunday things went along very well. After Sunday School and our regular morning devotions, the boys asked to go for a short swim before returning to Middletown. I permitted them to go. Gene Burton, one of the men, said he would go to the lake and watch the boys.

While the other man and I were loading our equipment, one of the boys came with the news that Danny Mayhon was drowning. I started at once preparing myself to go in after him. When I got to the lake he was still floating on top of the water and Terry Jenkins was near him. Terry was pretty weak from his struggle with the victim. I told Terry to get out of the water and I jumped in and started what turned out to be a very trying ordeal.

I made an attempt to rescue Danny the way I had been taught, but this does not always work. After he had taken me under twice, I grabbed his arm and started toward the bank. I lost him a short way from shore in about ten feet of water. With God's help, I found him on the first dive, lying on the bottom of the lake. I came up with him and called for Larry Byrd, a tenderfoot, to give me a hand. God's mercy and Larry are the only reasons Danny Mayhon is alive today. Larry immediately began to give mouth-to-mouth resuscitation. After a short time Danny be-

gan to show signs of reviving. This type of artificial respiration is very sickening, but in this case it was so rewarding!

All the time this was going on, there were three men of God praying for the successful outcome. After it was over, I learned that Gene Burton had made an attempt to rescue Danny before I arrived at the lake. This was an act very much beyond the call of duty for Gene, because he has been off from work for over a year with a heel injury received on his job and his heel is still not completely well. We thank God that Gene got out safely as well as the rest of us. Larry Byrd had also made an attempt to rescue Danny but had failed.

I would like to point out that these boys are only tenderfeet. Larry was not present for our meetings when this method of lifesaving was taught. Terry Jenkins had taught him at one of their weekly patrol meetings.

Larry is being turned in to the scout headquarters for a lifesaving award. Terry Jenkins is being recommended for a merit award.

We thank God for the outcome and hope and pray that this will serve as an example to show the benefits of our boys working and scouting together. We trust the scouting program in the Church of God will progress.

Our troop was chartered in January, 1964. We have seventeen official members with several more coming up through the ranks. We need your prayers for God's continued blessings upon our work. ●

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CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_  
NAME OF ORGANIZATION \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_  
NAME OF ANOTHER OFFICER \_\_\_\_\_  
ADDRESS \_\_\_\_\_  
CITY \_\_\_\_\_ ZONE \_\_\_\_\_ STATE \_\_\_\_\_



# 1964 TEEN

BY GAROLD D. BOATWRIGHT

**T**HE TIME-TESTED adage, "There's no place like home," was never more truthfully applied than in the case of the 1964 Youth Camps. For the very first time in the history of the Church of God in Michigan, we made the transition from lovely rented layouts and borrowed facilities to our own campsite six miles south of Fenton. This was teen camp number 11 in Michigan and if the testimonies of the 167 campers and 30 staff workers may be accepted, this was by far the most enjoyable. From check-in on Monday till check-out on Saturday, the camp functioned smoothly except for the dock breaking during the baptismal service without embarrassing incidents.

Young minds were challenged and inspired in the classroom sessions each day as Mrs. Paul S. Cook and Ralph E. Day confronted the problems of teen-life in the light of the scripture.

Young hearts were surrendered and consecrated to God in the evening evangelistic services following the messages of camp evangelist Calvin Boatwright of Hamilton, Ohio.

Young voices were lifted in song and praise each day under the capable direction of John A. Rathbun, Jr., Fred S. Hopkins, and Mrs. Fred G. Swank. Several new songs from the 1964 camp meeting songbook were learned in these classes.

Young stomachs were satisfied at mealtime by the tasty meals prepared by Ruth Garlanger and her conscientious crew of helpers





# CAMP OF MICHIGAN

assisted by cafeteria director, Foster Gillon.

Young, active arms and legs enjoyed the spirited competition of the athletic field and the coolness of the spring-fed camp lake. Seven lively ponies, softball, table tennis, horseshoes, volleyball, badminton and basketball rounded out the sports program under the direction of Garold D. Boatwright and Carl E. Allen.

Qualified counselors from all over the state served gladly and faithfully during the week, assisting the group of teens assigned them. While this entire staff served without pay, they did not serve without reward. Billy and Edna Bennett headed the counselor staff which included Mrs. Cross, Mrs. French, Mrs. Barnett, Miss Wedge, Mrs. Lowe, Mrs. Roberts, Miss Sanderson, Mr. Duckett, Mr. Sheley,

Mr. Lowe, Mr. Powell, Mr. French, Mr. Smith, Mr. Hopkins, Mr. Allen and Mr. Boatwright.

Gospel films were shown on three evenings preceding the message, a "faggot service" of youth consecration and testimonies was an unforgettable experience at the lakeside Friday evening. A water baptismal service, application for church membership, and a "staffers social" one evening were other highlights of the action-packed week.

This was the best youth camp I have ever been privileged to work in or be associated with. The state youth director, Fred G. Swank, is to be commended on the success of the Camp.

Thanks be to God who gave us the victory in the 1964 teen camp and if Jesus tarries, even greater things are in sight. ●



Michigan Senior Camp



Michigan Junior Camp

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## SORRY, WEST HOLLYWOOD!

The August issue of the **Lighted Pathway** carried a glowing report of the activities of the West Hollywood, Florida, Pioneers for Christ. Inadvertently, we used the picture of another youth group with the article. Above is the photograph we should have used. We regret this mistake.—Editor

## YOUTH RALLY

## AT PROSSER, WASHINGTON

Brother Sterlin Marsh and his people have worked extremely hard to accomplish their goal. They now have a beautiful church with a Sunday School department that will accommodate their Sunday School as it grows. As they look back over the road they have so faithfully traveled in building this beautiful church, they sometimes wonder how they did it! This was done only by working with God and together. The contractor, Mr. Joe Bumpus, has contributed greatly to the success of this building program and has shown great respect for the Church of God.

This beautiful sanctuary was dedicated on Monday night, June 8, at 7:30 p.m. Brother Marsh extended a special invitation to everyone to be present at this special service.

The first service in the new edifice was a youth gathering. Frankie Harper was the speaker for this service; and as he spoke, the hearts of the people were lifted up. His thoughts were "working as God tells us" (Noah and the building of the ark). His closing thoughts were "that we must let the devil know that we are building according to God's specific instructions, that we are in the battle to win, and that we will not 'be sunk.'"

The entire congregation are to be congratulated, along with the pastor and his wife, for this fine church. Every department has worked faithfully: the YPE; Sunday School; LWWB; all the boards of the local church; the members and friends; and pastor and wife, Brother and Sister Sterlin Marsh.



# THE PRICE IS RIGHT

BY ROY J. WILKINS



**M**OST OF US have seen or heard of the television program called "The Price Is Right." It has had a tremendous following. No doubt its popularity and appeal have come from the fact that the participants of the show receive such fabulous gifts without having to pay for them.

But, sinner friend, did you know that a wonderful gift is awaiting you—one that money could never buy? Christian reader, have you appreciated this gift as much as you should? Have I?

What is it? "... the gift of God is eternal life through Jesus Christ our Lord" (Romans 6:23). Is there no price tag on it? How can it be free? How can we be so fortunate as to receive something for nothing?

Although to us this gift is free, there was a great and tremendous price that had to be paid before it could become ours without price. And the price was right. It was sufficient to cover the cost. It completely paid the debt. "For ye are bought with a price" (1 Corin-

thians 6:20); "... not ... corruptible things, as silver and gold, ... But with the precious blood of Christ, as of a lamb without blemish and without spot" (1 Peter 1:18, 19). Although these words were written hundreds of years before our time, their invitation still is in effect today. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price" (Isaiah 55:1).

How amazing! To be able to purchase without paying!

Because God gave His Son who paid the price of our salvation by His precious blood, forgiveness of sin and eternal life can be ours the moment we come to Him and in simple faith ask Him for them. Are you hungry? Thirsty? Needy? Then, come to Him! Your every need will be met in Christ—without money and without price!

Thank God! The price has already been paid, and the price is right. ●

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# SUNDAY SCHOOL AND YOUTH STATISTICS

By Donald S. Aultman  
National Sunday School and Youth Director

## Sunday School

Average Weekly Attendance  
July 1964  
500 and Over

Greenville (Tremont), South Carolina	721
Canton (9th and Gibbs), Ohio	563
Dayton (E. 4th), Ohio	559
Cincinnati (Central Parkway), Ohio	556
Middletown (Clayton), Ohio	550
400-499	
Jacksonville (Springfield), Fla.	469
300-399	
Hamilton (7th and Chestnut), Ohio	388
Wilmington (4th), North Carolina	356
Kannapolis (Elm St.), North Carolina	354
Nassau (Faith Temple), Bahamas	350
South Gastonia, North Carolina	320
Dillon, South Carolina	315
Anderson (McDuffie), South Carolina	302
200-299	
Newport News, Virginia	299
West Flint, Michigan	298
Erwin, North Carolina	294
Tampa (Buffalo), Florida	289
Detroit (Tabernacle), Michigan	284
Goldsboro, North Carolina	284
Columbia (Elmwood), South Carolina	270
Alabama City, Alabama	265
Milford, Delaware	262
Monroe (4th St.), Michigan	261
Lakeland (Lake Wire), Florida	256
West Indianapolis, Indiana	255
Austin, Indiana	254
Orlando (Orange Avenue), Florida	253
Wilson, North Carolina	253
Phoenix (44th Street), Arizona	241
Dayton (Philadelphia), Ohio	241
West Gastonia, North Carolina	239

Radford, Virginia	236
Winchester, Kentucky	233
Fort Mill, South Carolina	230
East Lumberton, North Carolina	225
Anderson (Osborne), South Carolina	222
Lancaster, Ohio	221
Greer, South Carolina	221
Mobile (Crichton), Alabama	215
Saddle Tree, North Carolina	214
Pontiac, Michigan	212
Jackson (Bailey Avenue), Mississippi	210
South Rocky Mount, North Carolina	208
Chester, South Carolina	208
Lenoir, North Carolina	207
Mercersburg, Pennsylvania	207
Laurinburg, North Carolina	206
Lawton, Oklahoma	206
Salisbury, Maryland	205
York, South Carolina	205
Lexington, North Carolina	204
Greenville (Woodside), South Carolina	204
Parkersburg, West Virginia	202
Peizer, South Carolina	201
Alexandria, Virginia	201
Princeton, West Virginia	201
Brooklyn, Maryland	200
Cleveland (Brookside), Ohio	200

## 125-199

Perry, Florida	198
Rifle Range, Florida	198
Patetown, North Carolina	198
Easton, Maryland	198
Washington, D. C.	197
Melbourne, Florida	197
South Lebanon, Ohio	197
Pulaski, Virginia	196
Birmingham (Pike Avenue), Alabama	195
Louisville (Highland Park), Kentucky	195
Marion, South Carolina	192
Langley, South Carolina	191
Huntsville (Governors Dr.), Alabama	189

Springfield, Ohio	189
Greenville (Park Place), South Carolina	189
Tampa (Sulphur Springs), Florida	188
Greenwood (Durst), South Carolina	188
Fresno (Temple), California	186
Claysburg, Pennsylvania	186
Garden City, Florida	185
Norfolk, Virginia	184
Van Dyke, Michigan	183
Fayetteville, North Carolina	183
Somerset, Pennsylvania	183
West Danville, Virginia	180
Birmingham (South Park), Alabama	179
Somerset, Kentucky	178
Gastonia (Ranlo), North Carolina	178
McColl, South Carolina	178
Hope Mills, North Carolina	177
Sanford, North Carolina	177
Hamilton (Kenworth), Ohio	177
Charlotte (Parkwood), North Carolina	175
Belton, South Carolina	175
Walhalla (1), South Carolina	175
Lakeland (West), Florida	174
St. Charles, Missouri	173
Lake City, South Carolina	171
Akron (Market), Ohio	170
Mobile (Krafton), Alabama	169
Vanceburg, Kentucky	168
Wyandotte, Michigan	168
Gaffney, South Carolina	168
Anniston, Alabama	167
Tallahassee, Florida	166
Couches Fork, Kentucky	166
Crumbleys Chapel, Alabama	165
Seneca, South Carolina	163
Louisville (Faith Temple), Kentucky	162
Morganton, North Carolina	162
Walhalla (2), South Carolina	162
Miamisburg, Ohio	161
Ontario, California	160
Columbus (Frebis), Ohio	160
Greenwood (South), South Carolina	160
Elkins, West Virginia	160
Sylacauga, Alabama	159

## 125-199

Fresno (H/M), California	159
Plant City, Florida	159
East Belmont, North Carolina	159
East Burlington, North Carolina	159
West Liberty, Kentucky	158
Roanoke Rapids, North Carolina	158
Fort Myers, Florida	157
Sanford, Florida	157
North Rocky Mount, North Carolina	157
Lancaster, South Carolina	157
Fort Worth (Riverside), Texas	157
Paris, Texas	157
Dacatur, Alabama	156
Dallas, North Carolina	156
Middletown (Oxford), Ohio	156
Williamsburg, Pennsylvania	156
Birmingham (North), Alabama	155
Everett, Pennsylvania	155
Fort Lauderdale, Florida	154
New Orleans (Spain St.), Louisiana	154
Logan, West Virginia	154
Miami, Florida	153
Chicago (Bridgeview), Illinois	152
Tarboro, North Carolina	152
Middlesex, North Carolina	151
Huntington, West Virginia	151
Adamsville, Alabama	150
Lake City, Florida	150
Wallins, Kentucky	150
Franklin, Ohio	149
Trafford, Alabama	149
Cincinnati (Hatmaker), Ohio	149
Georgetown, South Carolina	149
Lexington (7th Street), Kentucky	148
Natchez, Mississippi	148
St. Louis (Gravois), Missouri	147
Thomasville, North Carolina	147
Akron (Albacht), Ohio	147
Charleston (King Street), South Carolina	147
Lemmon, South Dakota	147
Asheboro, North Carolina	146
Tarpon Springs, Florida	145
Mt. Pleasant, Maryland	145
Pembroke, North Carolina	145
Pomona, California	144
Greenville, Mississippi	144
Valdese, North Carolina	144
Sidney, Ohio	144
Birmingham (Pratt City), Alabama	143
Torrance, California	143
Greenville, North Carolina	142
Lakedale, North Carolina	142



Talladega, Alabama	141
Benton, Illinois	141
Eldorado, Illinois	141
Straight Creek, Alabama	140
Riviera Beach, Florida	140
Portland (Powell), Oregon	140
Lebanon, Pennsylvania	140
Orangeburg, South Carolina	140
Santa Ana, California	139
Lake Wales, Florida	139
Glenwood, North Carolina	138
Rockingham, North Carolina	138
Dallas (Oak Cliff), Texas	138
Kimberly, Alabama	137
Princeton, North Carolina	137
Willard, Ohio	137
Ninety Six, South Carolina	137
Orlando (East), Florida	136
Woodruff, South Carolina	136
Clearwater, Florida	135
Jacksonville (Lane), Florida	134
South Sidney, Ohio	134
Lake Placid, Florida	133
West Hillsboro, North Carolina	133
Greenville (Washington Avenue), South Carolina	133
Honea Path, South Carolina	133
Miami (West), Florida	132
Boonsboro, Maryland	132
Albemarle, North Carolina	132
Miami (North), Florida	131
South Richmond, Virginia	131
Pinsonfork, Kentucky	130
Edgemere, Maryland	130
Mooresville, North Carolina	130
Hemingway, South Carolina	130
West Frankfort, Illinois	129
Shepherds Fold, Louisiana	129
North East, Pennsylvania	129
Gap Hill, South Carolina	129
Bradford, Alabama	128
Fort Pierce, Florida	128
Jacksonville (Southside Estates), Florida	128
Chicago (Roseland), Illinois	128
Covington, Louisiana	128
Williamston, South Carolina	128
Roanoke, Virginia	128
MacArthur, West Virginia	128
Buhl, Alabama	127
Crisfield, Maryland	127
Williamsport, Maryland	127
Swift Current, Canada	126
Okeechobee, Florida	126
Charlotte (Camp Greene), North Carolina	126
Lincolnton, North Carolina	126
Calvary, South Carolina	126
Easley, South Carolina	126
Scottsboro, Alabama	125
Eloise, Florida	125
Hagerstown, Maryland	125
Carlsbad (9th and Missouri), New Mexico	125
Wake Forest, North Carolina	125
Charleston, West Virginia	125
<b>NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE</b>	
Total Monthly Attendance for July	
Greenville (Tremont), South Carolina	4,103
Fresno (Temple), California	1,295
North Rocky Mount, North Carolina	1,249
East Gadsden, Alabama	806
Tampa (Sulphur Springs), Florida	515
Decatur, Alabama	429
South Henderson, North Carolina	330
Columbia (Elmwood), South Carolina	300
Bonnie Doone, North Carolina	285
Fort Payne, Alabama	276
<b>TEN STATES HIGHEST IN HOME DEPARTMENTS</b>	
West Virginia	20
Florida	18
South Carolina	18
California	17
Pennsylvania	17
Oklahoma	15
Alabama	14
Ohio	12
Arkansas	7
Arizona	5
Illinois	5
Missouri	5
<b>REPORT OF NEW SUNDAY SCHOOLS</b>	
Branch Sunday Schools organized since June 30, 1964	
New Sunday Schools organized since June 30, 1964	8

Total Sunday Schools organized since June 30, 1964		18
<b>TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS</b>		
"Souls cost sales." Enlist your Sunday School workers in systematic and regular visitation. It is the Biblical method and it is the best way to reach people for Christ and the Sunday School.		
Note: Every Sunday School should report all visits to the state director.		
Cincinnati (Central Parkway), Ohio	1,773	
North Rocky Mount, North Carolina	1,249	
Dayton (East Fourth), Ohio	1,150	
Greenville (Tremont), South Carolina	1,233	
Clovis, California	1,000	
Jacksonville (Springfield), Florida	813	
Mobile (Crichton), Alabama	625	
Pontiac, Michigan	600	
Darlington, South Carolina	528	
Donalds, South Carolina	516	
<b>Young People's Endeavor</b>		
Average Weekly Attendance July, 1964		
200 and Over		
Greenville (Tremont), South Carolina	260	
Dayton (E. 4th), Ohio	246	
Middletown (Clayton), Ohio	221	
Jacksonville (Springfield), Florida	207	
150 to 199		
Lexington, North Carolina	174	
Goldsboro, North Carolina	168	
Tampa (Buffalo), Florida	161	
West Indianapolis, Indiana	156	
100 to 149		
Orlando (Orange Avenue), Florida	142	
Lakeland (Lake Wire), Florida	138	
West Flint, Michigan	138	
Saddle Tree, North Carolina	138	
Garden City, Florida	135	
Wilmington (Fourth Street), North Carolina	132	
MacArthur, West Virginia	132	
Louisville (Highland Park), Kentucky	128	
Raw Creek, North Carolina	127	
Lumberton (East), North Carolina	126	
Dayton (Philadelphia), Ohio	120	
Hamilton (7th and Chestnut), Ohio	118	
Mercersburg, Pennsylvania	118	
Oakdale, North Carolina	117	
Wilmington (Castle), North Carolina	117	
Wyandotte, Michigan	115	
Wilson, North Carolina	113	
Chicago (Roseland), Illinois	112	
Hammond (Woodman), Indiana	110	
Lebanon, Pennsylvania	109	
Columbia, South Carolina	108	
Middlesex, North Carolina	107	
Newport News, Virginia	107	
Windsor, Canada	105	
Vanceburg, Kentucky	104	
Lawton, Oklahoma	104	
West Point, Mississippi	103	
Fort Worth (Riverside), Texas	103	
South Lebanon, Ohio	102	
Pelzer, South Carolina	102	
Indian Springs, Alabama	101	
Plant City, Florida	101	
Burlington (East), North Carolina	101	
Roanoke Rapids, North Carolina	101	
Radford, Virginia	101	
Princeton, West Virginia	101	
75 to 99		
Zion Ridge, Alabama	100	
Dayton (Hoover), Ohio	100	
Sylacauga, Alabama	99	
Perry, Florida	99	
Isaac Creek, North Carolina	99	
Crumbleys Chapel, Alabama	97	
Austin, Indiana	97	
New Miami, Ohio	97	
Pontiac, Michigan	96	
River Rouge, Michigan	96	
Dallas (Oak Cliff), Texas	96	

Marion, South Carolina	95
Monroe (4th Street), Michigan	94
Sumiton, Alabama	93
Miami (West), Florida	93
Bradford, Alabama	92
Lake City, Florida	92
Wallins, Kentucky	92
New Martinsville, West Virginia	92
Hamilton (Tabernacle), Ohio	91
Paris, Texas	91
Buhl, Alabama	90
Mobile (Crichton), Alabama	90
Maccleenny, Florida	90
Fresno (Temple), California	89
San Fernando, California	89
Arcadia, Florida	89
Samoset, Florida	89
Morganton, North Carolina	89
Vass, North Carolina	89
Greenville (Woodside), South Carolina	88
Eckman, West Virginia	88
Tarpon Springs, Florida	87
Phoenix (44th St.), Arizona	86
Erastus, North Carolina	86
York, South Carolina	86
Lexington (7th St.), Kentucky	85
Laurens, South Carolina	85
Birmingham (Pike Avenue), Alabama	84
Torrance, California	84
Swift Current, Canada	84
Sandusky, Ohio	84
Bladenboro, North Carolina	84
Oakboro, North Carolina	84
Chester, South Carolina	84
Gap Hill, South Carolina	84
Woodruff, South Carolina	84
Ontario, California	83
Apopka, Florida	83
Chanute, Kansas	83
Hemingway, South Carolina	83
Huntsville (Governors Dr.), Alabama	82
Birmingham (North), Alabama	82
Hazard, Kentucky	82
North Ridgeville, Ohio	82
Gaffney, South Carolina	82
Greer, South Carolina	82
Mobile (Kraiton), Alabama	81
Masseylle, Alabama	81
Niceville, Florida	81
Franklinton, North Carolina	81
Chatteroy, West Virginia	81
Empire, Alabama	80
Trace, West Virginia	80
Birmingham (South Park), Alabama	79
North Prichard, Alabama	79
Bell, California	79
North Portal, Canada	79
Oregonia, Ohio	79
Lake Wales, Florida	78
Parkersburg, West Virginia	78
Lipscomb, Alabama	77
Talladega, Alabama	77
Nassau (Faith Temple), Bahamas	77
Pomona, California	77
Lake Placid, Florida	77
Pompano Beach, Florida	77
Tampa (Sulphur Springs), Florida	77
Pittsburg, Kansas	77
Mendenhall, Mississippi	77
Lindsay, Oklahoma	77
Graham, Texas	77
Sulphur Springs, Texas	77
Alva, Florida	76
Pinellas Park, Florida	76
North Shady Grove, Mississippi	76
Columbus (Frebis), Ohio	76
Monroe, North Carolina	76
Borger, Texas	76
Jemison, Alabama	75
East Phoenix, Arizona	75
Poplar, California	75
Coffeyville, Kansas	75
Isola, Mississippi	75
St. Louis (Gravois), Missouri	75
Hope Mills, North Carolina	75
Somerset, Pennsylvania	75
Williamsburg, Pennsylvania	75
Honaker, Virginia	75
Alexandria, Virginia	75

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Filled with Holy Ghost	735
Added to the Church	461

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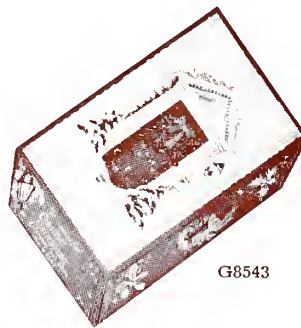
Six beautiful reproductions from brilliant transparencies bring Christmas in all its beauty right into your home. Perfect printing in rich full color on fine luster card stock adds a feeling of quality. Eighteen cards 3 1/8 x 6 5/16 inches.

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An outstanding value in quality Christmas greetings. Here are 21 cards (11 different designs) all embossed and with popular French fold. The wide variety of designs are all printed in full color plus gold bronzing. Size 4 1/16 x 6 5/16 inches.

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G8753

## "RADIANT ETCHINGS"

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## "CHRISTMAS RADIANCE"

A real Christian greeting that keeps Christ in Christmas. There are 16 folders, 2 each of 8 designs. Folder size is 4 1/4 x 6 3/4 inches.

G8942—With Scriptures  
(Limited Quantity)

Price, \$1.00  
Not Shown

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_____	G8993	1.50	.75	.70	.65	.60
_____	G8753	1.25	.70	.65	.60	.55
_____	G8543	1.00	.65	.60	.55	.50
_____	G8942	1.00	.65	.55	.50	.45
_____	G8562	1.00	.60	.55	.50	.45
_____	<b>CHRISTMAS WRAP</b>					
_____	G8064	1.00	.65	.60	.55	.50

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Not To Be Taken Out

# Pathway

NOVEMBER, 1964



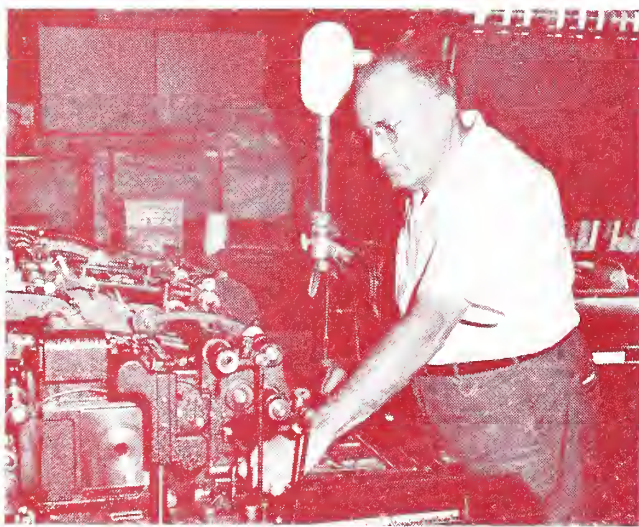


Editor's Note: See page 23 for special Lee College Homecoming announcement.

# THANKSGIVING

*Adelyn Jackson Richards*

Each lovely season of the year  
I think is best when it is here.  
The lavish summer now just passed  
I hoped would, somehow, always last.  
Now that we are knee-deep in fall,  
I am very sure it's best of all!  
Although we set a day apart,  
Each day is Thanksgiving in my heart.



Mr. W. C. Coile, who has been a printer for forty years, has worked for Pathway Press for twenty-eight years. Having printed every duotone cover of the **Lighted Pathway** except for two months after an automobile accident, he is an expert craftsman in mixing colors to the best possible shade and in printing those colors at the press. This unassuming father of six children is a native of Knoxville, Tennessee, but he and his wife have lived in Cleveland, Tennessee, for twenty-eight years where they are members of the North Cleveland Church of God. The **Lighted Pathway** staff is most pleased to salute this competent fellow workman.

Published monthly at the Church of God Publishing House, Cleveland, Tenn. All materials intended for publication in the **LIGHTED PATHWAY** should be addressed to Clyne W. Buxton, Editor. All inquiries concerning subscriptions should be addressed to Bookkeeping Department, Church of God Publishing House, Cleveland, Tennessee.

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# LIGHTED Pathway

November, 1964

Vol. 35, No. 11

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# THE TRIBULATION



THE DARKEST PERIOD of world history is yet to come upon the earth. The Bible calls this time the Tribulation and speaks of it as the most horrible time ever to befall man (Matthew 24:21, 22). This seven-year period (Daniel 9:27) will be under the kingship of the Antichrist, a man who will be devil possessed and Satan controlled. Along with the rule of Antichrist, unregenerate men will undergo judgment poured out by a just Jehovah upon a God-dishonoring, Christ-rejecting, Spirit-resisting world.

The Holy Spirit, desirous that mankind be fully informed concerning this period, is most articulate in the Scriptures about it. Jeremiah calls the Tribulation a time of "Jacob's trouble"; Ezekiel refers to it as a "furnace" for melting Israel; Daniel says it is a "time of trouble"; and Joel names it "a day of darkness and of gloominess." The Lord Jesus said there have never been days as terrible as those and warns His followers to pray to escape them. Furthermore, most of Revelation is concerning this period (read Revelation, chapters 6-19). Just what is there about this tribulation-time that is so horrid? Why will it transpire? Who will be in it? When will it take place? Answering these in reverse order, let it be known that the Tribulation could begin immediately, for it will start promptly after the rapture of the Church; and the Rapture could take place today.

Every person who is in Christ will go in the Rapture (1 Thessalonians 4:16-18), and those outside Christ will enter the Tribulation. The Prophet Daniel states that the Tribulation is "to finish the transgression, and to make an end of sins . . . to bring in everlasting righteousness . . . and to anoint the most Holy" (Daniel 9:24). Hence, this seven-year span of time will take place to ultimately usher in the thousand-year reign of Christ, commonly called the Millennium. But before this takes place, many momentous events must happen.

Just after Christ takes the Church away in the Rapture, Antichrist is to become world prominent. Though he will be the personification of Satan, he will be a most remarkable world figure, able to sway nations and work administrative miracles (Daniel 9:25). Even the nation

of Israel will listen to him, for it appears he will make an agreement with that little nation to protect her and guarantee her religious freedom if she will pledge her allegiance to him (Daniel 9:27). Under protection of the Antichrist, temple worship will be performed regularly until after three and one-half years he profanes the temple by erecting an image of himself and demanding that he be worshiped instead of God (Revelation 13:4-9).

This act will cause the Jews to rebel against Antichrist and in retaliation he will carry out indescribable persecution upon all who will not worship him. Thus begins that period that Christ called "the great tribulation" (Matthew 24:21, 22). While Antichrist slaughters men who will not worship him by the thousands, God will reign judgment upon wicked men of the earth. The earth will quake, the sun will turn black, the moon will become red as blood, stars will fall and mountains will move out of their places (Revelation 6:12). Wicked spirit-beings which the Bible calls locusts will be loosed from hell to torment godless men for five months (Revelation 9:3, 4). The Prophet Joel says of these spirit-beings, "They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief" (Joel 2:9). These beings will torment people who have rejected God for five long months. Not being able to kill these locusts, men shall desire to die but death will flee from them (Revelation 9:5, 6).

Friend, where will you be when Antichrist rules? Where will you be when God's wrath is poured out upon the earth? If you are not a Christian now, it is quite probable you will go into the Tribulation, for a few months from now the Tribulation so graphically described in God's Word may be in progress. Why not accept God today? Today He is a God of mercy; then He will be a God of judgment.

*Clyde W. Buxton*

BY NORMAND J. THOMPSON

# OWN A SECOND HOME



ORE AND MORE people are finding that a second home is most enjoyable. But you must want one enough to pay the cost if you are to ever own one. You will find endless pride and pleasure in owning a second home. You can get away from the hurly-burly world, find peace under God's blue sky, listen to a meadow lark, watch blue waves caressing a sandy beach. But if you really can't afford a beach or mountain cabin, don't fret. You *can* own a beautiful second home, in a restricted community with fine Christian neighbors and a climate so congenial that doctors and funerals are unknown!

For centuries men have yearned for such a home—a heavenly, eternal home.

"In my Father's house are many mansions," Jesus assures us. "If it were not so, I would have told you. I go to prepare a place for you. And . . . I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2,3).

How wonderful to possess a mansion in God's holy metropolis! Not a tumbledown shack, but a mansion within the gates of pearl, in a city one thousand and five hundred miles in length and width (Revelation 21:16) and paved with pure gold! In that city bright with God's glory, you'll have no storm or fog problems, no mosquito bites, no termites undermining your home.

You can never possess a heavenly mansion by merely wishing for it or talking about it. How *can* you get a title deed to your celestial real estate? From Calvary's cross, the Saviour offers you tenancy of a heavenly home for perpetuity. God's plan of salvation is so simple that even the most unlettered person can grasp it. It is as simple as ABC.

A. "All have sinned . . ." (Romans 3:23).

B. "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8).

C. "Come unto me . . ." (Matthew 11:28).

To repeat, salvation is as simple as ABC: A. Accept Christ; B. Believe in the Lord Jesus Christ; C. Confess Him.

Make this the year you get the title to a second home—a heavenly home. Don't delay. Get it *now!* ●





# A TEENAGER'S MARRIAGE... TEN YEARS LATER

For obvious reasons, the author of this article prefers to remain anonymous.

**Y**ES, WE WERE one of the statistics. John and I were teen-agers who had to quit school and get married. But our marriage succeeded where so many others failed.

He was eighteen and I was just sixteen when our emotions got out of control one Saturday night in March. A month later, we trembled before both sets of parents as they wept and scolded us. Then tears were dried and a wedding was planned—our wedding—but a little different from the frothy white-gowned dream we had discussed so often in our private lovers' lane. Instead of a white gown, I wore a suit, and a flowered hat in place of a veil. But we were getting married and that's what really mattered, wasn't it? To belong to each other completely, to

be independent of our parents, to be adults at last: wasn't that our aim?

## **Learned to Pull Together**

There was an abundance of quarrels and tears before John and I learned to pull together instead of apart. I was bored with our life. The apartment hemmed me in with its petty chores: dusting, sweeping, mopping, and dishes. Oh, those dishes! I used to save all the dishes from breakfast and lunch to do at night so John could help me. But he usually fell asleep after dinner. "What else is there to do?" he complained.

Our high school friends always seemed too embarrassed to see us, especially after the baby started to show. A night out now and then would have been a treat, but money was scarce. So I usually washed

the dishes and rinsed them with tears while John snored on the couch.

The years seemed to fly by. Every year or so, a new baby arrived. Until after ten years of marriage, we have six children, three boys and three girls.

Money will always be a problem, even though John earns ninety dollars a week now. It takes a lot of cash to raise our children, and the higher paying jobs go to high school graduates.

## **Life Isn't Easy, But . . .**

I wish John wasn't quite so proud. Life would be easier if he didn't complain about our second-hand furniture and the hand-me-down clothes given to the children. The kids don't seem to mind.

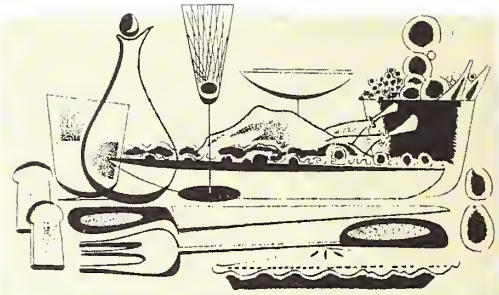
That's one of our blessings, we

PLEASE TURN TO PAGE 20

# Thanksgiving

## TIME

BY KATHERINE BEVIS



**W**Henever Thanksgiving Day comes around, we are made to think of that American commemoration, after the Pilgrims had gathered in their abundant crops. Yes, Thanksgiving is as American as the aroma of burning leaves in the fall, and the fragrance of lilacs in the springtime.

But the origin of Thanksgiving dates back many, many years. In fact the history of thanksgiving in some form or another dates back to antiquity. Around the Mediterranean, early peoples called it a feast to the Earth Mother and her child.

Among the ancient Hebrews, it was Moses who instructed his people, "... after thou hast gathered in from thy threshing floor . . . thou shalt keep a feast unto the Lord, thy God." The Roman people marked the harvest with the Ceresia, after the goddess Ceres; and the Greeks, even when warring with each other, declared a general truce for the autumnal festival Demeter.

Our Lord ordained a festival of thanksgiving in the year 1490 B.C. and this time of praise-services, set aside by God, is recorded in Leviticus 23:33, 36, 42, 43. This celebration lasted seven days, and was known as Sukkoth (the Old Thanksgiving) and was observed for two reasons: first, it was to be an occasion of annual thanksgiving after the ingathering of the harvest; second, it was to remind the Israelites that their fathers had lived in tents in the wilderness.

Our modern day idea of thanksgiving probably dates back to 1608, for in that year some one hun-

dred Englishmen known as "Separatists" refused to join the Anglican Church of England, preferring rather their own simpler faith. These persons moved to Holland to escape harassment at home, and some twelve years later they set out for America to live in a new world as independent Englishmen.

After arriving at the shores of the New World, they were blown off course from Virginia by stormy winds and finally landed at Plymouth, Massachusetts, at a point where Plymouth Rock, a large granite boulder, touches the water's edge. Finding themselves safely on shore, they fell down upon their knees and blessed the God of heaven, who had brought them over the vast and furious ocean and delivered them from its perils.

Thus it was that with the trackless ocean behind them and the uncertain wilderness ahead, these Pilgrims, in "blessing the God of heaven," had their first real Thanksgiving.

It was some two hundred and forty years later that President Abraham Lincoln, by proclamation, designated the last Thursday of November to be set apart for Thanksgiving Day to praise and thank God for the past year, saying in his proclamation: "The year that is drawing to a close has been filled with blessings of fruitful fields and healthful skies. To these bounties, which are so constantly enjoyed, we are prone to forget the source from which they come. Others have been added, which are of so extraordinary a nature that they cannot fail to penetrate and soften the heart which is habitually insensible to the ever

watchful providence of Almighty God."

The road to success in our country, our great America, has not changed since the Pilgrims landed at Plymouth Rock. This road runs past every door in America, and even though it has grown broader and smoother with all of our space-age conveniences, there are no bypasses and no short cuts. Strange as it may seem, one of the elements of success is dissatisfaction, not that kind that produces complaining and grumbling, but that kind that caused our forefathers to set sail for a new land with the determination to secure for themselves liberty—liberty in every sense of the word.

The Pilgrims possessed this element so needed, but they also possessed another element that is sorely needed today—a thankful heart. On this Thanksgiving Day, 1964, may we recapture something of the original spirit of those ancient people in the long ago, who under Moses thanked the God of heaven for His bountiful blessings, and for those hardy pioneers, our forefathers, who have inspired us to serve and thank our great Heavenly Father, the giver of all good gifts.

May we, on this Thanksgiving Day, 1964, as Americans, meditate upon the Old Thanksgiving of the Israelites, and upon that historic voyage of a staunch little ship of "180 tons burden" which carried 102 persons westward across the unmapped Atlantic for reasons known around the world. And meditating, may we follow the example set for us: to always have a thankful heart.

A happy and a thankful Thanksgiving Day to all! ●



**P**ROFESSIONAL politicians sneered while the wealthy, influential handful of men who were the real power behind the scenes dismissed Frank Neville as a harmless novice at the fine art of public deception.

"What sort of planks do you have in your platform?" newsmen asked the tall man whose dark brown hair was just beginning to grey. "Give us something controversial to write about, something that will attract people's attention to you, some line of your intentions that will make the public and your opposition sit up and take notice."

Frank Neville quietly refused to commit himself on any major issue. "I won't make promises. It would be easy to say I favored this or disapproved of that and if I did a skillful job of putting myself on the right side of every issue—right in the eyes of one party or the other—I might even win the political support I don't have at present."

"You can't win the election without a strong platform!" advised his friends and business acquaintances. "Promise to improve the streets and reduce property taxes. Those are musts; both parties agree on that much."

"And both parties have promised those things for as long as I can remember," Frank Neville always replied quietly. "No, I will not make promises. Until I'm elected—if I am—all I can say is that my first loyalty belongs to God. If God's platform isn't strong enough, then I don't want the job of being mayor."

"That's the oldest and cheapest political trick in the book!" screamed the opposition from expensive full-page ads in the papers and from radio and TV studios as well as in front of crowds at party rallies.

"I am held accountable only to God and to myself for my faith," Frank Neville said when he was asked to comment on these and other accusations. "Until I'm elected and in a position to know what can and cannot be done to improve our city government, how can I

or any other candidate promise to do anything? All I can promise is that I will not permit my judgment to be warped by prejudice or corrupted by fear or greed. For if I lose my faith, I am lost."

Where the parties spent thousands of dollars extolling their noble desires and laudable motives in seeking office, Frank Neville spent prayers. No one collectively gave him the slightest chance of winning as an independent write-in candidate but as individuals, men and women remembered his name and spelled it on ballots on election day.

"You've won!" elatedly whooped his excited informants when most of the votes had been totaled. "It wasn't even close. You have it by better than three votes to one over the others!"

Frank Neville stood with his family. He smiled, shaking his head. "No, I haven't won. God has."

Since the election last year, promises have been made and kept. City streets have been improved although there is still much to be done before the years of previous neglect or inferior patchings of pavements are fully corrected. Property taxes haven't been reduced, but for the first time in two decades taxes haven't risen, either. Padded payrolls burdened with friends and relatives of department heads have already been thinned to their proper proportions and favorseekers have discovered Mayor Frank Neville invulnerable to pleas, bribes, threats or deceptions.

Do such men who are devoted to Christian ethics exist? Yes. If you question what has been written here, it is because not enough men like Frank Neville have stepped forward. That isn't his real name but what happened in his community can happen anywhere.

Every Christian who challenges false promises and wrongful acts, then goes on to do something to rouse other people from the sheep-like lethargy which has sickened the world, may be certain of unlimited help and backing from God at election time. ●



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## UNTIL I'M ELECTED

---

BY NEAL NEITZEL

BY DENZELL TEAGUE



# THE BIBLE—A MISSIONARY BOOK

**M**ISSIONS? NEVER! I just can't give in this offering; it's just another drain on the church treasury. We need the money here, anyway."

How often have you heard church members make such statements as these? Too often this is the attitude people take toward world missions. Multitudes of ministers and many laymen who claim to be full gospel believers have overlooked the true nature of the gospel and the Holy Scripture in its entirety.

They have been unable to see the forest for the trees, for in rejecting the missionary message of the Bible, they have failed to receive all of the gospel.

One writer has said that the Bible reveals God's search for man, from Genesis through Revelation, thereby depicting God as the first and greatest missionary, with worldwide implications. In the Garden of Eden, Adam and Eve were told to "be fruitful, multiply, and replenish the earth." This command was also given to Noah and later enforced at the tower of Babel.

God sought for a people in whom He could fulfill the Adamic Covenant, and found faithful Abram of Ur who would follow Him and in whom "all the families of the earth [would] be blessed."

To Moses God proclaimed at Sinai that the descendants of Abraham would be a kingdom of priests, ministering to the nations of the world, intimating a worldwide missions program.

Joseph's sojourn in Egypt placed him in the category of missionary, with a message that physically saved millions. Esther, as a dedicated follower of Jehovah, was a missionary and brought the worship of the true God to a respectable position in a hostile heathen court.

The prophets Elijah and Elisha extended the benefits previously reserved for Israel to gentiles in order to show the sovereignty of God over the whole of mankind. The Psalms of David repeatedly sing forth that God's kingdom is to be from sea to sea and to the ends of the earth, prophesying a planned missionary movement.

This embryonic missionary movement of the Old Testament springs forth into fruition on the pages of the New Testament, for the New Testament is a missionary message, written by missionaries to meet a missionary need in a missionary church. The basis of the Gospels is the story of God's great world missionary—Jesus Christ.

The Acts is an account of the prodigious progress of the missionary efforts of the apostolic church and has served as a guide and model for all succeeding generations of missionaries. The Epistles were written by missionaries to the mission churches which they had established.

Finally, the Revelation was written by an exiled missionary who held forth the great missionary hope which had been divulged by Deity, extended in Eden, preached by the prophets, sung in the Psalms, declared by the disciples and cherished by Christians everywhere, that our Lord is King of kings and Lord of lords, and shall reign over all lands forever and ever (Revelation 11:15).

Thus, through its centrality in the Bible, we see the emphasis which God places upon the cause of worldwide missions. Can we afford to do less? ●



# Seeing God in an Onion

BY WELDON D. WOODSON



**E**VERYONE KNOWS that the onion has a strong odor. Moody institute of Science did something unusual about it. It showed it on film in one of its Sermons from Science motion pictures.

The narrator first explained:

"Any substance, whether it is a solid, liquid or gas, is composed of invisible particles called molecules. These particles are in continuous movement.

"In some substances the movement is so violent that particles near the surface reach what might be called 'escape' velocity; that is, they go shooting off into the air. This is what gives a substance an odor."

The narrator then gave proof of this. He poured some mercury into a dish. He next carefully sprinkled the top of the mercury with a light coating of unscented talc. He now brought an onion close to the surface of the talc. Invisible particles coming from the onion violently pushed away the talc.

The narrator ended the demonstration by saying:

"And remember, the particles doing the pushing are so small that if you put a million of them in a pile you couldn't see the pile, not even with a microscope." This

graphically illustrates the ability of God in His creation!

The onion has a story that dates back to the Greek history Herodotus who lived during the fifth century B.C. He told of an inscription in the Great Pyramid of Cheops which said that sixteen hundred talents had been paid to supply the workers with onions, garlic and radishes while the pyramid was being built at about 3700 B.C.

The onion was one of the vegetables of Egypt for which the Hebrews murmured in the desert. It as now was used greatly as a food during the days of Moses. The Swedish botanist Hasselquist in 1766 wrote:

"Whoever has tasted onions in Egypt must allow that none can be better in any part of the universe. Here, they are soft; whereas in the northern and other parts they are hard, and their coats are so compact that they are difficult of digestion. Hence they cannot in any place be eaten with less prejudice and more satisfaction than in Egypt."

Many experts in history say that the original home of the onion was in Persia. Onions still exist there in the wild state throughout the country which lies between the

Caspian Sea and the Himalaya mountains. They are much used in India and other countries of the East. They are an excellent protection against thirst in those parched and dusty lands.

The *Boston Herald* defended the onion of today under the title, "Dry-Eyed Onions." It said:

"An onion is an onion, and any highfalutin attempts to dissipate its onioninity is a deleterious step backward. According to a news item, scientists at Cornell University are trying to isolate the ingredient in an onion which makes people cry.

"This project is typical of the confused thinking that permeates the contemporary social order. Day by day, living grows easier and more mechanical. Stoves are supersonic marvels and pressure cookers frighten good foods into listless submission. We hope the scientists do not remove the onioninity from *Allium cepa*.

"It is good for human beings to weep a few tears as partial payment for delicious fried onions, onion-flavored hash or onion-tinged beef stew."

The power of the onion to thrust forth its odor with such force is another example in nature of the magnificent Creator. ●

# NAMES IN BIBLE TIMES

**W**HAT SHALL WE name the baby? If you have younger brothers and sisters, you probably remember how your father and mother discussed names for the new baby. Perhaps they chose a boy's name, and then the baby proved to be a girl! In early Bible times the naming of the baby was very important. The name often had a good meaning for the child to live up to.

In very early times the mother usually chose the name. Rachel named Joseph, and Hannah named Samuel. But sometimes the father named the child: Abraham named Isaac. The parents did not always agree on the name. When Rachel's second boy, Benjamin, was born, she was very ill. Just before she died she called the baby Benoni, "son of sorrow." But Jacob, the father, changed it to Benjamin, "son of the right hand."

Neighbors liked to give advice as they do today. It was the neighbors who suggested the name Obed for Ruth's son. Some of you girls may have flower names such as Rose, Lily, or Violet. Hebrew children in olden times were often given names of animals, birds, trees, and flowers. Rachael meant "ewe lamb"; Caleb, "dog"; Jonah, "dove"; Susannah, "lily"; and Tamar, "palm tree."

The baby Esau had more hair than most babies, and so was named "hairy." Samuel's name meant "asked for," because his mother had prayed for a son. Baruch's parents gave their son the name which meant "blessed."

Isaiah's two little boys had whole sentences for names, for their father, the prophet, gave them names that preached a sermon. He called the older one Shearjashub, "a remnant will return," because he believed a few good people would come back from captivity. The younger boy was born when the enemy was getting closer and closer. So his father named him Mahershalalhashbaz, which meant "the spoil speedeth; the prey hasteneth."

Some parents chose a name that said something about God. There were two names for God, Elohim and Jehovah, but only part of the name was used: "El" or "Jah." So *Elisha* meant "God saves"; *Immanuel* meant "God with us"; *Hezekiah* meant "Jehovah strengthens"; *Obadiah* meant "God's servant."

There were no last names in Bible times, and many had the same given name. Often the name of the father had to be given as well. You remember that Jesus had two disciples by the name of James. They were called "James, son of Zebedee," and "James, son of Alphaeus." All over Europe, as well as in Palestine, many "son of" names finally became one word such as Johnson, Davidson, and Peterson. You will think of many others.

Perhaps you have a Bible name. Think of the good people of the Bible and in your own family who have had that name. The author of the Book of Proverbs said, "A good name is rather to be chosen than great riches . . ." (Proverbs 22:1). Will you help keep your name a good name? ●



# CAMPUS CALL



EDITED BY HOLLIS L. GREEN

ADMINISTRATIVE ASSISTANT

NATIONAL SUNDAY SCHOOL AND YOUTH DEPARTMENT

## Kappa Epsilon

The most strategic mission field of our time is the college campus. To meet the challenge of this opportunity, the National Youth Department is chartering *Kappa Epsilon* on campuses across America. This Greek letter organization is designed to promote campus fellowship and an experiential knowledge of Christ. A common bond of the Christian faith and the unifying dynamic of the Holy Spirit can be a cohesive force to make Christian collegians a spiritual witness.

The basic philosophy of the *Kappa Epsilon* is expressed in the Greek words, *koinonia* and *epignosis*. *Koinonia* is a word frequently employed by the apostles to describe the essential character of the church. The translation "fellowship" is not adequate to carry the full meaning. It is used to denote various patterns of experience in the early church. It speaks of mutual interdependence and responsibility for "Weekly" members. It tells of the common life of the community believers, of fellowship, participation, and communication. It also speaks of the close spiritual relationship between believers and God. *Koinonia* was fundamentally a comprehensive description of the unique life of the early church.

The other word used to determine the basic philosophy of *Kappa Epsilon* is *epignosis*. This word is used to denote a positive and true knowledge based on a more thorough understanding and personal involvement. It has to do with knowing experientially of the sphere of truth. This word is used in the New Testament in contrast with intellectual apprehensiveness of truth; thus, meaning a knowledge based on personal experience.

If you are interested in participating in a *Kappa Epsilon* Chapter on your campus, please express this desire in writing to the editor of *Campus Call*. ●



# NECESSITY IS NOT A BAD WORD!

BY CLARE MISELES



**J**ULIE EYED THE page and laughed, "I must be a kook to like reading the dictionary, but words are so exciting—really!"

"Think nothing of it!" grinned her father. "Abe Lincoln was a great one for words, too! Didn't he walk miles for a book? And what about John Kennedy? Didn't he always have his head in books when he was a boy? I'd say you were in good company!"

Julie's laugh tinkled through the room, then she giggled, "But I like the fascinating ones—love, money, glamour, fame, beauty! But the bad ones!" She suddenly grimaced and shivered. "Poverty, sickness, tragedy, necessity—"

"But *necessity* isn't a bad word!" interrupted her father.

"Who says?" asked Julie, ready for a good debate.

The answer is: anyone who *lives* and makes *progress* in life *says*. Necessity is the necessary good in your life. It is the twinge and pinch you need to awaken you—to goad you on to do and accomplish.

In a way, it is a cousin to dreams. Maybe even a closer relative; at times, the father of your beautiful fantasy. Think not? Most of the great composers, painters and inventors would probably agree, because chances are their dreams were born out of necessity. Maybe Franz Schubert drove himself out of sheer necessity. He had to go on with his serenade, even after his dream dimmed. He had to, because his hacking cough and weakened body cried out for good food and a warm room. Beethoven was no different. Necessity spurred him on in his silent world. The truth is, they had to feel necessity. They had to be *weak*—to get *strong*—to *achieve*.

You do, too. God gives you necessity so that you can fight. And He gave you the power to do so. When necessity knocks on your door, your senses and body come to your aid. Your adrenal glands go into action. Your heart pumps faster. Your brain can and does accept the challenge. This dynamic trio is right there, ready to help you fight your problem.

And while you are doing it, whether you know it or not, you are making progress. Not only do you make spiritual progress, but through every daily trial and experience, you begin to find your way in life. It is like a chain reaction that sets you off in the right direction with the right attitude and the right action.

So, the next time necessity bogs you down—whether it is money you need to go on with school or a lump sum to buy a new tool or piece of equipment—do not fight it. Do not look at it as a bad break. Instead, tell yourself that it is for your good. Then call upon your powerful trio and fight for strength. Take that power God gave you and fight for peace of mind, contentment, happiness and joy—the sweets of *fulfilling your potential*. ●





BY JACK HOLLOWAY

**URING THE SUMMER** of 1964 the council of the South Cleveland Church of God met. Desiring to place more emphasis and attention on its youth, the pastor and council appointed Mrs. Betty Holloway to direct the organization of a youth choir. With only a few short weeks remaining before the state talent competition at the camp meeting, every youth of the South Cleveland church was urged to join the choir. The response was great and the work began.

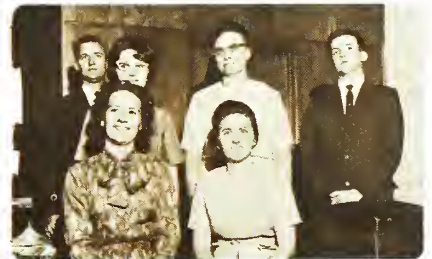
The prescribed order of business for the choir was pray, practice and sing over and over again. Realizing that only God could provide the necessary ingredients for their success that was to follow, the choir began anew to reconsecrate their lives to God through fasting and prayer.

The thirty-two voice choir (fourteen boys and eighteen girls) blessed the camp meeting with its spirited singing. In the finals of the talent competition they won

the state title and the opportunity of representing Tennessee in national competition.

With an eye now on Dallas, Texas, site of the National finals, the choir became more enthusiastic and the order of business continued—pray more, practice more and sing more. In addition to this they must somehow raise most of the necessary expense for their trip. Almost every day, except Sunday, for several weeks members of the youth choir were throughout Cleveland working to raise money—mowing lawns, washing windows, cleaning stores, selling cakes, washing cars and at nights singing at other churches within the state. With the money raised, the excitement of the trip was at a high pitch as the choir awaited the arrival of the chartered bus.

Their arrival in Dallas at the General Assembly was an unforgettable event for the youth, but they had to concentrate on the job at hand. Remembering the advice of their pastor, the Reverend



Lloyd Jones, "Bless that Assembly, above all; let winning the title cup be secondary," the choir, directors and chaperons went to prayer. At the assembly it was evident the singers had touched God. They seemed to sing as never before while the Spirit of God fell upon the vast audience.

The South Cleveland Church of God readily admits that only through prayer and the consecration of its youth to God were they able to bring the title cup home. The leaders of the choir are: Betty Holloway, director; Margaret Holloway, assistant director; Wanda Quevado, organist; and Anna Mae Carroll, pianist. ●



# A PIONEERS FOR CHRIST WITNESSING REPORT



The Church of God in the US Mainland and in nearby countries has for several years benefited from the Pioneers for Christ witness teams. We of Hawaii had heard and read the reports of God's power and blessing upon the work of these teams, and had marveled at the zeal and sacrifice of each person who made up this ministry. We had considered and discussed the possibilities of a team coming to Hawaii, but because of the distance and the expense involved we only talked of a team coming to Hawaii as a dream.

The dream finally became a reality. At camp meeting, 1963, the youth board met and after discussing the matter, decided to write and request a team to come to Hawaii the following year. The request was sent to Mr. Charles Beach who at that time was head of the Christian Service Department at Lee College, and to our joy answered that a team was preparing to come to Hawaii in the summer of 1964. We began to prepare and pray for the team from that moment.

The months passed and at last on the evening of June 13, 1964, the team arrived at the Honolulu International Airport. The team consisted of seven young Christians whom we had never seen before, but we felt as if we knew them. The following day the team began to display dedication and skill in the ministries of preaching, singing, and personal soul-winning such as we had never before witnessed in Hawaii.

The team spent one week in the Honolulu church in revival, training personal soul-winners, street services, hospital visits, and door-to-door witnessing. From the work of the team a Pioneers for Christ club was organized at the Honolulu church.

The second church in which the team worked was the Halawa mission where a similar program of special services, personal soul-winning, and door-to-door witnessing was conducted.

The team was one of the highlights of the camp meeting which was conducted at the end of the second week of their stay. Their singing made us to sit in heavenly places, and the sermon of Brother LeRoy moved us all to work for God and lost souls.

The team went to the island of Maui after camp meeting, and for four weeks ministered to the churches at Wailuku and Lahaina in special services, daily vacation Bible schools, jail services, and house-to-house witnessing.

The close of the team's work was a week at the Hilo church in services, house-to-house-witnessing, and a daily vacation Bible school.

How did they carry on such an active program? Only by God's help because Hawaii's humid weather will not permit a stranger to go at such a fast pace for so long. God was with the team at each church. The results of their ministry were greater and are having more lasting effect on the lives of the youth of Hawaii than any program we have ever conducted. Hawaii is known as a very difficult field of Christian work, but the members of our team mastered each hard task as an old soldier of experience.

May God bless, not strangers, but these men and women of God who are now a part of Hawaii wherever they go.

—Lewis R. McMahan, state youth director

*Reports and testimonies of those who worked with the team from the Honolulu church.*

I really enjoyed going out and witnessing with the witness team. The Lord has really blessed me while witnessing.

I was really surprised to see how many people did not know about the true and living God. I was really thankful for the privilege of witnessing to them. It made me realize how fortunate I was to know Jesus as my personal Saviour and how fortunate I was to be raised in a Christian home. Truly the Lord has blessed me and I've found Him a friend who sticketh closer than a brother.

—Yolanda Maquiling

*From the Halawa Church.*

The preaching, singing and testimonies were just wonderful. Words are inadequate to fully tell of the benefits derived from the work of the Pioneers for Christ Witness Team.

Lives of the saints here at Halawa will never be the same as they have been made to witness what Christ can do through a vessel who surrenders and allows the Master to use him as a witness and a soul-winner.

The days were too short, but we enjoyed having them with us. Time and eternity alone will reveal the work that has been accomplished.

We truly appreciate the members of the youth witness team.

—Reverend Charles Nakashima  
pastor, Halawa Mission



We, the young people and adults of the Halawa church, were fortunate to have the Lee College Witness Team with us. They were a great blessing to everyone who attended.

During the revival their spiritual singing, wonderful testimonies, and preaching stirred our hearts from the very first service. Souls were saved and blessed. We are glad to say that there were some prospects and some who accepted Christ as we went from door-to-door witnessing, for which we thank the Lord.

The experience of being with this consecrated and dedicated youth team has drawn me and I'm sure

others who have worked with them, closer to the Lord. They have also been an inspiration to me, which gave me a desire to live and witness for Christ.

Please pray for us as we continue the work from where the witness team started. May the Lord bless them as they continue to labor for Him.

—Aileen Nakashima

#### *From the Island of Maui*

The Youth Witness Team arrived on the island of Maui, Monday, June 29, to be with us for four weeks

There was door-to-door witnessing each morning from 8:00 until 10:00, after which everyone returned to the church for prayer meeting and Bible study. The workers training course, "This We Believe," was taught at the Lahaina church under the anointed ministry of Brother Douglas LeRoy. The daily vacation Bible school was a great success. Almost every day there was an increase in attendance.

July 19 was the countdown service. A hundred percent participated in going out to tell others of Christ's gift to a dying world.

Three radio programs were made by the team, with both churches helping them with one. All Maui has and is hearing the way of salvation. They shall know the truth and the truth shall set them free.

Our churches have been strengthened and uplifted by these dedicated young people, which God has directed our way. They worked untiringly for God, the Church, and with the people of Maui. The most difficult thing about their being with us was saying good-bye. They shall not be forgotten in the hearts of our people.

—L. Joyce Whiteaker

#### *From the Hilo church*

Our church in Hilo received a spiritual uplifting from the witness team who spent eight days with us. There were over six hundred homes visited. Four were saved, one filled with the Holy Ghost, and nine prospects for the church. Reverend Douglas LeRoy organized a PFC club here and we are going to put into practice the things they taught us while being with us. We certainly appreciate young people like the witness team and our prayer is that God will bless them, watch over, keep them and make them a blessing to others and give them souls for Jesus.

—Reporter

#### Team Members

Reverend and Mrs. Douglas LeRoy  
Miss Margaret Adams  
Miss Shirley Simpson  
Miss Phillis Brummett  
Reverend Cameron Smith  
Reverend Thomas Tioaquen



#### RESULTS OF THE WORK OF THE HAWAII WITNESS TEAM

Saved	58
Sanctified	13
Holy Ghost	7
Homes Visited	9,269
Tracts Distributed	15,822
Prospects	141
Services Conducted	56
Daily Vacation Bible Schools	3
Pioneers for Christ Clubs Organized	2

# ONLY A GIRL!

BY ESTHER MILLER PAYLER

ONLY A GIRL and scared of Indians!"

How often Gail had heard her big brother, Sam, tease her with those laughing words. Now Sam was not teasing her but she was wishing he could. He was lying in the bunk in the corner of their Carolina cabin, sick with a heavy cold and fighting for breath. Mom was greasing his chest.

Praying, Gail was mixing dried herbs and pouring hot water on them, and holding the steaming basin under Sam's nose. He sneezed.

"That's fine," exclaimed Mom. "You're a good help, Gail."

"I promised Father I'd do all I could to help, when he left to fight in the Revolution," answered Gail.

"I need more wild goose grease and camphor to rub on Sam's chest," said Mom. "If it were light you could go over the mountain to Mrs. Barton's for some."

Without answering, Gail ran out to the woodpile. She glanced fearfully at the dark woods so close to the door. As she put more wood on the fire, she stared up at the big Bible on the shelf. She remembered her father reading as the Bible lay open on his knees: "He shall cover thee with His feathers, and under His wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

Gail recalled how her father had smiled at her saying, "Daughter, that promise is to you, too. The arrow that flieth could surely mean Indians." Sam's eyes were closed. His mouth was open. His breathing sounded like grating rusty hinges. Gail knew it would be many hours until daylight. Sam needed the grease now. Morning might be too late.

In the firelight, Gail saw tears sparkling on Mom's cheeks, as she gently spread what little grease she had left on Sam's chest. Gail swallowed hard. She wanted to cry and stay in the warm, bright cabin with her mother and brother. Gail prayed for strength and faith to do what needed to be done.

"Mom," said Gail in a small

voice. "I'm going to the Bartons now and get the grease!"

"It's more'n two miles over rough trail," Mom looked worried.

"Red's sure-footed and fast!" answered Gail.

"Sam needs the grease! I got nothin' to take its place," sighed Mom.

Gail took down the musket. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day," murmured Mom. As Gail dashed into the stable, Red nickered. Gail patted the warm back: "Red, take me over the mountain and back, fast!" She felt like running back into the cabin and saying she would wait until morning.

Picking her way to the dark trail, Gail kept saying over and over: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." Gail was afraid of the dark woods, but remembering Sam's gasping, she urged Red: "Faster, boy! Faster!"

Twigs cracked to the right of her. Gail hoped it was an animal moving about and not an Indian. "Just a fox or possum!" she thought. "Not a bear or panther!" Her hand tightened on the musket.

"What would I do if I met an Indian?" she asked herself. Sweat stood on her forehead. Quickly she repeated her Bible verse again, instead of thinking of such possibilities.

The moon slid out from behind the dark clouds where it had been hiding. The trail was clearer, but the shadows moved in such a life-like way. In the blackness, Gail saw two bright eyes. "Too tall for a panther! Maybe a bear!"

"Only a deer!" she breathed in relief as it crashed through the undergrowth.

A fox barked close by. An owl hooted right over her head, with a loud fluttering of wings. She thought she heard a wolf, but decided with relief, it was a hound. As they splashed through the creek, Red lost his footing. Gail could feel him being helplessly carried along





*"How dark! I can't see, but Indians can't see me either," she comforted herself.*

by the swift water. She kept a firm hand on Red's neck: "Swim, Red; swim!" she urged.

Red regained a foothold and scrambled up the steep, muddy bank. Red slipped more than once, but soon righted himself. Gail's feet were wet and the bottom of her homespun dress dripped water, "Musket's dry," she said aloud. "We're half way now."

The moon slipped back of clouds again. "How dark! I can't see, but Indians can't see me either," she comforted herself. She whispered: "Easy there, Red."

The moon suddenly flashed out. As Gail rounded a bend in the trail she was sure she saw a tall Indian walking the trail ahead. He slipped in back of a big oak. There was no way to go but forward on the trail. She did not want an arrow in her back. She whispered in Red's ear, digging her feet into his sides. He spurted forward. Gail clutched the musket, straining every nerve: "Hurry, Red, Hurry!"

The shadows shifted. Gail whirled past the big oak. Nothing happened. It was only a moving shadow; not an Indian. Soon Gail saw the Barton cabin. She slid from Red's back and pounded on the door. Could they be gone? Gail knocked harder and called: "Sarah! John Barton!"

Gail pushed open the door. A sleepy voice asked: "Who's there?" Soon Gail had a crock of goose grease and camphor. "I'll ride back with you," volunteered John.

"No thanks. Get your rest. I got father's Bible verse," said Gail. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day."

"That's the best protection," said Mrs. Barton.

Going home, Gail rode as fast as she could, wishing big John Barton was riding with her. Red slipped on a stone. After they went on a shower of stones rattled down the slope. "Someone's following!" Gail said aloud. She turned, but could see no one.

On a rough spot on the trail, Red side-stepped to avoid a root. Gail almost let the crock fall with its precious grease. As Gail rode up to the cabin, Mom opened the door. "God be praised, you got here, Gail. I was praying for you the whole time."

"How's Sam?"

"Worse, but this'll help!" Mom took the crock.

When Gail came into the cabin, after unsaddling Red, she saw her mother rubbing Sam's chest. She smelled the strong odor of the grease. "It's helping. You saved Sam's life!" exclaimed Mom. Sam opened his eyes and grinned weakly at Gail. He gasped, "Girl."

Gail knew what he meant. She was sure he would never say again: "Only a girl and scared of Indians!" When her father came home she would tell him she knew he was right when he said that the Bible promise was for her: "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day." ●



# THE COASTER WAGON

BY GRACE CASH

AS THE SUNDAY morning sun shone brightly, the church steeple glistened like an arrow pointing toward the blue sky. Lyle noticed it as he left church and he knew he should be happy. God had made a very pretty world, and He had given His Son to save the people from their sins. That part did make him happy enough to sing, but he was troubled about what his Sunday School teacher had told the class.

"Each boy and girl should go to school tomorrow and tell the good news," she said. "Let others see Jesus in you."

How did one let others see Jesus in himself, Lyle wondered, as he turned from Main Street on to Grape Street. At the corner, in the yellow house, he had a baby-sitting job. Here he came every day after school to play with Jerry, who was six, but because he could not walk, he did not go to school. In the spring the doctor planned to operate on his legs. Then Jerry would be able to walk and run.

Lyle whistled and Jerry waved from the window. "I'll see you tomorrow," he yelled, and Jerry's round face crinkled with smiles.

Lyle wished Mrs. Freeman had enough money to get a coaster wagon for Jerry; then Lyle could pull him over the yard. But Jerry's father was dead, and Mrs. Freeman was the family breadwinner. He worried a while over Jerry but he

forgot it when he got home and saw the spot in the backyard where his father promised to build him a dog house.

He had nine dollars and fifty-three cents in his tin box at home. From the money he had earned baby-sitting with Jerry, he had saved that much, even after the tenth had been taken out for the church offering. As soon as the dog house was built, his father promised to give him a puppy.

On Monday morning Lyle remembered his Sunday School lesson, and he wanted to tell everybody at school about it. But when he walked into the yard the children chanted, "Lyle, Lyle, with the pretty smile." They had teased him ever since Miss Dawkins told the class to notice Lyle's nice clean teeth, and his pretty smile.

"Lyle brushes his teeth, I can see that," she said, using him for an example. He had been sorry about that, because he wanted to be friends with everyone.

This morning when she stood before the class she made an announcement that surprised everybody. "The principal needs the Science room for a library," she said. "I'll have to give the three baby rabbits to someone." She studied her record book; then she said, "Since Lyle makes top grades in this class, I think it would be right to give them to him."

All eyes turned on Lyle. Then there was a hum, like bees, and the whole class started chanting, "Lyle, Lyle, with the pretty smile."

At once Lyle arose, not knowing what he would say, except that he could not keep to himself any longer his first and highest joy.

"Thanks, Miss Dawkins, but I can't keep pets," he said. "I don't have an outside house for them. I have money to build a dog house but I've decided to buy a coaster wagon for Jerry. He can't walk. If he had a wagon I could pull him to Sunday School and he could learn about Jesus who died to save us all from our sins." He sat down.

A stunned silence fell over the room. Then Miss Dawkins asked if anyone had anything to say. No one did just then. Miss Dawkins waited a long, quiet while.

Then Ted, the boy who had made the rhyme about Lyle, arose. "Let Lyle tell us a story about Jesus," he said.

"Lyle, would you tell us about Jesus?" Miss Dawkins asked.

"Yes, Lyle answered, no longer afraid. And he told them of his first and highest joy, the love of Jesus in his heart. When he sat down, Ted arose.

"I think we should stop teasing Lyle," he said. "Maybe he will tell us more stories about Jesus."

"I surely will," Lyle promised. "The Bible is full of stories about Jesus." ●





WE CAN'T ALL be presidents, or prime ministers, or Abraham Lincolns, or Florence Nightingales, or Lord Kelvins. We can only stand and look up into their faces and thank God for them. And the wonderful thing about living is that we can do our *best*. We can do the hard, ordinary things simply and bravely. We can set a goal in just our ordinary life and that goal can be one that will help us conduct our business, and buy and barter in the market with as clean a heart as David Livingstone.

Set a goal with a vision, a desire to improve our life. This is not just natural reasoning, this goal for the right and the vision of it, for we have a Bible precedent. We read of a young man who stood at the crossroad of his life. One road lead to the heights of worldly opportunity; the other to a goal he had set in his life—a “purpose in his heart to serve God.” His training and ability made the one road alluring, but traveling it would involve compromising his convictions. On the other road he could retain his integrity, but would probably return to obscurity.

But Daniel “purposed in his heart. . . .” This young man, without taking a belligerent attitude or without compromising, refused the king’s food and obtained the goal he had set out to reach—that of serving God.

Aim for the stars, but resolve for the moon. Have a grand and ultimate goal in life, but attain it through a progression of accessible plateaus.

The little boy was taking his first train ride. As he sat with his father and looked out the window, he found the experience very exciting. The railroad was a short line in the timberlands, and much of the old-time railway accessories and equipment were still in use. Noting the white signs at the side of the roadbed, he asked his father what they were. “They’re called milestones. They tell the distance to our destination. They let us know what we’re gaining as we

travel along,” replied his father.

You may never be able to reach the heights in life to which you aspire, but you can keep trying to reach them as long as you live. No one can truthfully say you will not succeed until you give up trying. If your goal is still ahead of you, keep trying. The building of your character, the success in reaching your goal, can be standardized by perseverance. Every endeavor put forth is a milestone toward reaching it.

Success in life consists in doing the common things of life uncommonly well. We must not succumb to these times, but the times must challenge us to aim for the stars but resolve for the moon!

There are barriers and the power

of Satan to fight, but our God is rich in grace and all the power we need.

Giants were in Canaan, but Joshua and Caleb saw something worth achieving.

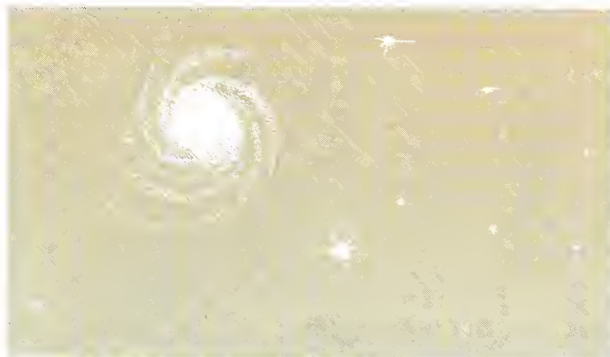
A famine was in Palestine, but Joseph retained his integrity with God even in Egypt.

A group of dispersed Jews were threatened, but Esther accepted her responsibility and took advantage of her opportunity.

Rome needed the glorious gospel of salvation through the Lord Jesus, and the Apostle Paul took advantage of chains to take it there.

A vision, a goal, and determination to reach that goal—can we dare use any of our resources carelessly? ●

BY MONA GAY



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From  
 Page 5

Teen-age  
 Marriage

have such good children. I'm strict with them, too strict I think. Sometimes they duck when I walk into a room too quickly, as if they might be afraid of me. I shouldn't yell and spank them so much, but they grate on my nerves.

Just this afternoon our youngest girl came bleeding into the house. A swing had cut a gash in her lip. I had to drop everything and hurry to the doctor. While I was gone the older children talked the baby-sitter into a cookie feast. So there's no dessert left for the school lunches tomorrow. With the doctor bill, the sitter fee, and gas for the borrowed car, I spent the money I had saved to have my hair touched up. Twenty-six years old seems too young to have grey hair. I ended up screaming at the kids all through dinner, and everyone was too upset to have family devotions.

It took me quite a while before I realized why the children upset me so often. I'm jealous because they have their happy childhood to enjoy, while I forfeited a good share of my girlhood when I was married at sixteen. I hope someday to be adult enough to control my temper.

Our oldest boy will be a teen-

ager in a few years. Already he's interested in the facts of life and love. I'm trying hard to give him a good basic education about Christian morality, and the advisability of saving himself for marriage. But I wonder what kind of answer to give him the day he discovers his birthday is just eight months after our wedding anniversary. What can I tell him? Will he accept my excuses: "Everybody was doing it"; or "We were going steady, and Daddy and I are only human"?

What a terrible blow to a child, who thinks his parents are saints, when he discovers they have feet of clay.

What a terrible blow!

### Did Others Follow?

Sinful example is a malignant thing. One of the reasons I used to rationalize myself into premarital relations was the fact that my favorite older cousin had done it. "What's good enough for Sue, is good enough for me," I thought. But bad example is catching. After my shotgun wedding, four close relatives and several of my friends were also forced into hurry-up weddings. Could it be partly my fault, I wondered?

Carol's husband left her. Donna had the child of a divorced man. Just last month, she entered a mental hospital. Janie's husband drinks and runs around. Were all these heartbreaks caused by my bad example? Only God knows, and only He can judge the extent of my guilt.

To belong to each other completely, to be independent of our parents, to be adults at last: wasn't that our aim when we got married? Why then after ten years, have we failed to achieve any of them? Could it be because we married too young? Could a few years in which to grow and laugh and learn a little more maturity before we took the big step really make the difference between financial security or a grim making-do, happiness or mere resignation, success or failure?

I don't know. It's too late now for me to find out. But how about you? ●



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Each adult 65-100 pays	<b>\$5<sup>90</sup></b>	<b>\$59</b>

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Occupation \_\_\_\_\_ Month \_\_\_\_\_ Height \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

Beneficiary \_\_\_\_\_ Relationship \_\_\_\_\_

I also apply for coverage for the members of my family listed below:

NAME	AGE	HEIGHT	WEIGHT	BENEFICIARY
1. _____				
2. _____				
3. _____				
4. _____				

To the best of your knowledge and belief, are you and all members listed above in good health and free from any physical impairment, or disease? Yes ☐ No ☐

To the best of your knowledge, have you or any member above listed had medical advice or treatment, or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐ If so, please give details stating person affected, cause, date, name and address of attending physician, and whether fully recovered.

Neither I nor any person listed above uses tobacco or alcoholic beverages, and I hereby apply for a policy based on the understanding that the policy does not cover conditions originating prior to its effective date, and that the policy is issued solely and entirely in reliance upon the written answers to the above questions.

Date: \_\_\_\_\_ Signed: **X** \_\_\_\_\_

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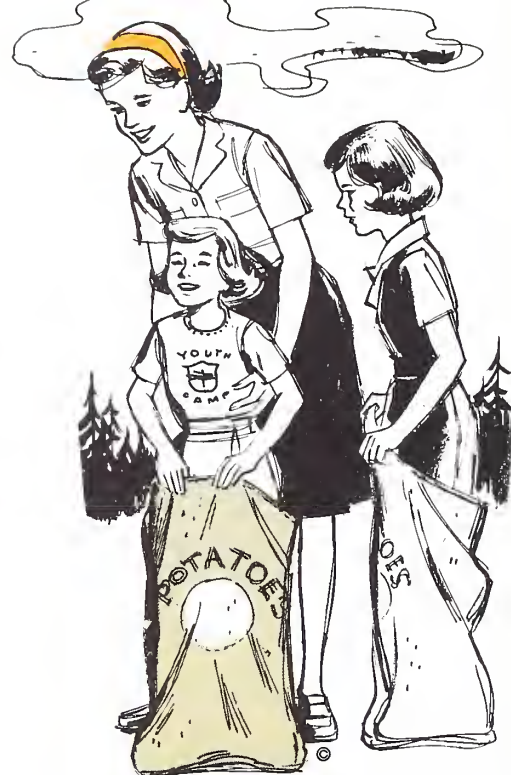
2013

**AMERICAN TEMPERANCE ASSOCIATES, Inc., Box 131, Libertyville, Illinois**

# YOUTH CAMPS

By PAUL F. HENSON

Assistant National S. S. and Youth Director



**T**HE SUMMER OF 1964 marked another great youth camp season. A total of 68 camps were conducted, and an all time high of 14,068 campers were registered. There were 2,308 conversions, 1,443 were sanctified, 11,974 received the baptism of the Holy Ghost, 1,757 were baptized in water, and 880 joined the Church of God.

For the second year, Tennessee and State Director Leonard Townley held the lead in the number of campers registered, registering 1,601, an increase of 301 over last year. The Collegiate Camp, which he introduced last year was a great success again this year. North Carolina continued to reach its hundreds, registering 1,160. Florida again came third with 983.

There are many other states making outstanding gains. These increases show how rapidly the camping ministry is growing. Registration increases over last year included:

<i>State</i>	<i>Director</i>	<i>Increase</i>
Michigan	Fred Swank	223
Virginia	Hoyt Stone	177
Louisiana	Floyd Carey	161
Oklahoma	David Beatty	142
Kentucky	Walter Mauldin	112
Missouri	Howard Hancock	80
Arizona	Dick Davis	75
Indiana	Donald Walker	54
New England	Ruth McCane	49
Illinois	Wendell Smith	48
Alabama	Cecil Guiles	40
Iowa	R. F. Stricklin	37
Kansas	David Sustar	27

In 1964, New York conducted its first camp with an enrollment of 104, reports State Director Barbara Faircloth. This is really great!

The impact of youth camps on the lives of our youth is very evident. Youth camp provides training in God's Word, in music, in witnessing, and in other areas of Christian service.

Youth camp offers recreation. A well-rounded program of recreation is planned in each camp, providing not only physical development and plenty of fun, but teaching the camper how to compete, and develop a team spirit.

Youth camps build spirituality. As the first paragraph of this report reveals, these camps are spiritual. Across the states there are young pastors, assistant pastors, music directors, Sunday School teachers, YPE leaders, and many others serving the church who found Christ as Lord and Saviour, were sanctified, filled with the Holy Ghost, and found God's will for their lives in youth camp. I am thinking about the young man who is today assistant pastor in one of our largest churches who was converted in a youth camp. And another young man converted in a youth camp is today one of our state Sunday School and youth directors. Then there is the young preacher and his wife, pastoring a nice church today, who met in camp. I remember the youthful instructor at Lee College who first fully surrendered his life to Jesus at camp. What a thrill it would be if we could hear the testimonies of all the young people who have been blessed in youth camp.

The 1964 registration by states was:

Alabama	529
Alaska	34
Arizona	179
Arkansas	245
California	279



Canada (Western)	113
Colorado	70
Florida	983
Georgia	795
Idaho	39
Illinois	425
Indiana	300
Iowa	141
Kansas	157
Kentucky	615
Louisiana	322
Maryland, Delaware, D.C.	317
Michigan	481
Minnesota, Wisconsin	100
Mississippi	319
Missouri	232
Montana	101
Nebraska	33
New England	117
New Jersey	100
New Mexico	100
New York	104
North Carolina	1,160
North and South Dakota	170
Ohio	654
Oklahoma	270
Oregon	116
Pennsylvania	327
South Carolina	827
Tennessee	1,601
Texas	495
Virginia	634
Washington	216
West Virginia	348
Wyoming	20

In addition to these camps, the Church now conducts camps in several other countries.

We wish to say "thanks" to every director, and to all who have worked with them to make the summer of 1964 our greatest year ever. For every accomplishment we say, "Thank God!" •

#### ALUMNI FALL HOMECOMING Thanksgiving

Thursday, November 26

8:30 a.m. REGISTRATION  
8:30 a.m. ALUMNI RECEPTION  
10:20 a.m. CHAPEL. The annual Thanksgiving Service will be held in the college auditorium.  
12:00 noon LUNCH  
1:30 p.m. ALUMNI ASSEMBLY. The annual business meeting will be held in the college auditorium.  
4:30 p.m. DINNER  
7:30 p.m. FALL MUSIC FESTIVAL  
Friday, November 27  
8:30 a.m. REGISTRATION  
8:30 a.m. STATE CHAPTERS SPEAK  
10:20 a.m. CHAPEL  
12:00 noon LUNCH  
2:00 p.m. VOLLEYBALL  
4:30 p.m. DINNER  
7:30 p.m. INTERCOLLEGIATE BASKETBALL

#### INDIANA WITNESSES GREATEST YOUTH CAMP IN HISTORY

We have just closed one of the greatest youth camp revivals that I have ever been privileged to attend. From the very first night the campers met in a worshipful attitude. The devotions and special singing kept our hearts in tune with heaven.

Night after night as our state youth director, Brother Donald Walker, brought forth the word of God by a special anointing from the Holy Ghost, young people ran to the altar to seek God.

In our largest senior camp ever—one hundred and forty-five students—there were eighty saved, fifty-two sanctified, fifty-two filled with the Holy Ghost and thirty-eight baptized in water. Some received salvation and their baptism of the Holy Ghost while sitting in their seats. Some of the services lasted until two and three o'clock in the morning. It was wonderful to hear the teen-agers praising and worshipping God.

On closing night most of us felt as the Apostle Peter when he was atop the Mount of Transfiguration. We felt like saying, "Lord let us stay here in thy Glory." It was an experience that we shall never forget.

—Mrs. R. F. Black, reporter

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**T**HIS ISN'T A story of a man's trouble, but of his faith, and how he used that faith on the come-back trail after a serious farm accident turned him into a double amputee. Pictured here is Earl Kolweier, who with his wife and two children live on a farm in Washington County, Illinois.

One afternoon Earl failed to come home at the usual time, during the busy corn harvesting season. Mrs. Kolweier got into the family car and started for the distant field where he was working. She found him tangled in a corn picker, both hands trapped in the mechanism. Hours later, Earl was in a hospital, and surgeons labored far into the night, pumping blood into his veins, amputating his macerated hands. He lay be-



tween life and death for days—then life won.

He came home, weeks later, his physical strength returning—but



minus his hands. Then the real battle for his life, his sanity, started. How could he make a comeback, earn a living for his family, be a useful citizen again? He was helpless. He couldn't dress or even feed himself.

"I was ready to give up," Earl told me later. "I couldn't face my family, my friends. I'd go off alone, behind the barn, or in a field, just to lament my fate, alone."

But all this time God spoke to Earl. At first it was hard to hear the small voice. But weeks passed, and one day he was fitted with artificial limbs. There were springs across his shoulders; by moving his body in a certain way, the steel "fingers" would open and close. But he couldn't use his new arms.

Again he went through weeks of hopelessness, unheeding that still small voice. Then one day he mastered one small technique: he was able to open and close the fingers by certain body movement. It gave him hope, and somehow God was a bit closer. His wife and family saw the change in him now, the gradual rekindling of hope. He spent hours, trying to manipulate the new arms doctors had given him.

That has been several years ago. Today, Earl Kolweier is a prosperous farmer. He is not helpless. He does much of his farm work, operates a tractor and other farm machinery. He can dress himself, eat with a knife and fork as easily as you do. He can write, and take a bill out of his billfold.

It wasn't an easy battle. There are still moments when he is discouraged. But those moments are few and far between now. There is a look of hope and confidence in his eyes. He knows that God helps us each time we pray and ask for that help. So you think you've had it rough? If you talk to Earl Kolweier, your troubles will turn into fantasy.

There is a framed motto hanging on my office wall that reads: "I had no shoes and complained, until I met a man who had no feet." Earl Kolweier is such a man. But God has given him new hands.●

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Free Estimates and Free Planning  
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From  
Page 27

Young People's Endeavor  
Statistics

Kenosha, Wisconsin	84
Hartselle, Alabama	83
Swift Current, Canada	83
McClenny, Florida	83
Lebanon, Pennsylvania	83
Somerset, Pennsylvania	83
Chesapeake, West Virginia	83
Prichard (North), Alabama	82
Spring Hill, Alabama	82
St. Louis (Gravois), Missouri	82
Chester, South Carolina	82
Chattanooga (East), Tennessee	82
Dillon, South Carolina	81
Princeton, West Virginia	81
Birmingham (Pike Avenue), Alabama	80
Tampa (Sulphur Springs), Florida	80
Wauchula, Florida	80
LaFayette, Georgia	80
Rochelle, Illinois	80
West Liberty, Kentucky	80
Benson, North Carolina	80
Hamilton (Kenworth), Ohio	80
Conway, South Carolina	80
Melbourne, Florida	79
Pembroke, North Carolina	79
Hiwassee, Tennessee	79
Bristol, Virginia	79
Sumiton, Alabama	78
Talladega, Alabama	78
Mount Dora, Florida	78
Pittsburg, Kansas	78
Rock Hill (Cedar Street), South Carolina	78
Woodruff, South Carolina	78
Jemison, Alabama	77
Nassau (Faith Temple), Bahamas	77
Tampa (Temple Terrace), Florida	77
Kincaid, Illinois	77
Lenoir, North Carolina	77
Lorain, Ohio	77
Albertville, Alabama	76
Leachville, Arkansas	76
Miami (West), Florida	76
Zion, Georgia	76
Coffeyville, Kansas	76
West Anniston, Alabama	75
Poplar, California	75
Tarpon Springs, Florida	75
Detroit (Tabernacle), Michigan	75
Scottsdale, Michigan	75
Asheboro, North Carolina	75
Fairmont (Indian), North Carolina	75
Hope Mills, North Carolina	75
Troutman, North Carolina	75
Fairborn, Ohio	75
Niles, Ohio	75
North East, Pennsylvania	75
Florence, South Carolina	75
Dunlap, Tennessee	75
Alexandria, Virginia	75

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# Sunday School and Youth Statistics



By Donald S. Aultman  
Notional Sunday School and Youth Director

In a recent National Sunday School and Youth Board meeting the following measure was passed: "That in view of the need for space and the growing number of Sunday Schools and YPE's to be listed, we recommend that the Sunday School and YPE statistics in the "Lighted Pathway" be revised to list only the top twenty Sunday Schools and YPE's in attendance by name and without the attendance number."

Beginning with the January issue of the "Lighted Pathway," the statistics will carry the twenty highest Sunday Schools and Young People Endeavors.

—Editor

## Sunday School

Average Weekly Attendance  
August, 1964

### 500 and Over

Greenville (Tremont Avenue), South Carolina	693
Dayton (4th), Ohio	587
Cincinnati (Central Parkway), Ohio	576
Middletown (Clayton Street), Ohio	572
Canton (9th), Ohio	570

### 400-499

Jacksonville (Springfield), Florida	479
Griffin, Georgia	450
Atlanta (Hemphill), Georgia	433
Hamilton (7th), Ohio	417

### 300-399

Lenoir City, Tennessee	398
Nassau (Faith Temple), Bahamas	377
Wilmington (4th), North Carolina	370
Cleveland (North), Tennessee	370
Buford, Georgia	351
South Gastonia, North Carolina	347
Kannapolis (Elm Street), North Carolina	346
Avondale Estates, Georgia	337
Tampa (Buffalo Avenue), Florida	323
Newport News, Virginia	322
Chattanooga (North), Tennessee	316
Fairborn, Ohio	307
Anderson (McDuffie), South Carolina	306
Dillon, South Carolina	306
Erwin, North Carolina	305
Sumiton, Alabama	304

### 200-299

Detroit (Tabernacle), Michigan	296
Cleveland (South), Tennessee	294
West Flint, Michigan	293
Milford, Delaware	290
Savannah (Derenne Avenue), Georgia	284
Goldsboro, North Carolina	284
Lakeland (Lake Wire), Florida	275
Alabama City, Alabama	267
Daisy, Tennessee	265
West Indianapolis, Indiana	263
Orlando (Orange Avenue), Florida	262
Monroe (4th Street), Michigan	261
Austin, Indiana	260
Brunswick (Norwich Street), Georgia	257
Jackson (Bailey Avenue), Mississippi	246
Mobile (Crichton), Alabama	245
Dalton, Georgia	241
West Gastonia, North Carolina	240
Dayton (Philadelphia), Ohio	239
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Columbia, South Carolina	232
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Radford, Virginia	228
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Nashville (Meridian), Tennessee	204
Birmingham (Pike), Alabama	203
Lawrenceville, Georgia	203
Rifle Range, Florida	201
Brooklyn, Maryland	201
Easton, Maryland	201
Akron (Market), Ohio	201

### 125-199

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Chicago (Roseland), Illinois	196
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Louisville (Highland Park), Kentucky	191
Washington, D. C.	191
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West Danville, Virginia	173
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Kenosha, Wisconsin	153
Pratt City, Alabama	152
Albany (8th), Georgia	152
Riverdale, Georgia	152
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Trafford, Alabama	146
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Pembroke, North Carolina	146
Rockingham, North Carolina	146
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Pinsonfork, Kentucky	145
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Decatur, Alabama	144
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Jacksonville (Southside Estates), Florida	142
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Okeechobee, Florida	134
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Williamston, South Carolina	131
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Haines City, Florida	129
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Toccoa, Georgia	129
Bradley, Illinois	129
Elkton, Maryland	129
Wilmington (Castle Street), North Carolina	129
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West Liberty, Kentucky	128
Donalds, South Carolina	128
Columbus (29th), Georgia	127
Demorest, Georgia	127
Ravenna, Kentucky	127
Cressfield, Maryland	127
West Asheville, North Carolina	127
Bradford, Alabama	126
Rockmart, Georgia	126
Warner Robins (Houston Road), Georgia	126
Sparta, Tennessee	126
Iowa Park, Texas	126
Roanoke, Virginia	126
Royal Oak, Michigan	125
Hattiesburg, Mississippi	125
Florence, South Carolina	125
Dividing Ridge, Tennessee	125

## NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE

### Total Monthly Attendance for August

Greenville (Tremont Avenue), South Carolina	5,735
Decatur, Alabama	1,160
Fresno (Temple), California	1,045
Atlanta (Hemphill), Georgia	650
Phoenix (44th Street), Arizona	600
East Lumberton, North Carolina	569
Tampa (Sulphur Springs), Florida	550
Orlando (Orange Avenue), Florida	375
Elberton, Georgia	350
Barboursville, West Virginia	338

## TEN STATES HIGHEST IN HOME DEPARTMENTS

Alabama	29
South Carolina	26
Georgia	16
Oklahoma	15
Michigan	14
Ohio	14
Pennsylvania	14
Florida	13
Arkansas	12
California	9
West Virginia	9

## REPORT OF NEW SUNDAY SCHOOLS

Branch Sunday Schools organized since June 30, 1964	12
New Sunday Schools organized since June 30, 1964	16
Total Sunday Schools organized since June 30, 1964	28

## TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS

"Souls cost soles." Enlist your Sunday School workers in systematic and regular visitation. It is the biblical method and is the best way to reach people for Christ and the Sunday School.	
NOTE: Every Sunday School should report all visits to its State Director.	
Cincinnati (Central Parkway), Ohio	2,611
Greenville (Tremont Avenue), South Carolina	2,262
North Rocky Mount, North Carolina	1,456
Dayton (Fourth), Ohio	1,400
Canton (Ninth), Ohio	1,037
Jacksonville, Florida	1,031
St. Louis (Northside), Missouri	635
Darlington, South Carolina	877
Donalds, South Carolina	825
Flint (Kearsley Park), Michigan	824

## Young People's Endeavor

### Average Weekly Attendance

August, 1964	
200 and Over	
East Fayetteville, North Carolina	291
Dayton (4th), Ohio	272
Crumbleys Chapel, Alabama	250
Saddle Tree, North Carolina	239
Lakeland (Lake Wire), Florida	226
Middletown (Clayton), Ohio	223
Greenville (Tremont), South Carolina	223
150-199	
Lexington, North Carolina	198
Goldsboro, North Carolina	191
Nicholls, Georgia	181
Buford, Georgia	178
Jacksonville (Springfield), Florida	161
Garden City, Florida	155
Cleveland (South), Tennessee	155
Hamilton (7th), Ohio	150
100-149	
North Memphis, Tennessee	147
Lenoir City, Tennessee	145
Ft. Lauderdale, Florida	144
Mercersburg, Pennsylvania	142
Dayton, Tennessee	142
Chattanooga (North), Tennessee	141
Atlanta (Hemphill), Georgia	140
Sevierville (Park Road), Tennessee	140
Mobile (Crichton), Alabama	138
Paris, Texas	134
Brunswick, Georgia	133
Wilson, North Carolina	130
Sylacauga, Alabama	129
Johnson City, Tennessee	129
Torrance, California	127
Fort Worth (Riverside), Texas	126
75-99	
Merganton, North Carolina	99
Nashville (Meridian Street), Tennessee	99
Fyffe, Alabama	98
Austin, Indiana	97
Dayton (Hoover), Ohio	97
Benton, Illinois	96
Chase, Maryland	96
West Gastonia, North Carolina	96
Baldwin, Georgia	95
Flint (Kearsley Park), Michigan	95
Pratt City, Alabama	94
Elkins, West Virginia	94
Arcadia, Florida	93
Ruby, South Carolina	93
Bessemer, Alabama	92
Plant City, Florida	92
Waycross (Genoa Street), Georgia	92
Erwin, North Carolina	92
Canton (9th), Ohio	92
Laurens, South Carolina	92
Norfolk, Virginia	92
Pulaski, Virginia	92
Radford, Virginia	92
Mt. Olivet, Georgia	91
Thomaston, Georgia	91
Crescent Springs, Kentucky	91
Huntsville (Governors Drive), Alabama	90
Lavonia, Georgia	90
Cawood, Kentucky	90
Somerville, Tennessee	90
Brownfield, Texas	90
Indian Springs, Alabama	89
Vanceburg, Kentucky	89
Edgemere, Maryland	89
East Burlington, North Carolina	89
Greenville (Woodside Avenue), South Carolina	89
Middle Valley, Tennessee	89
Skyline, Alabama	88
Zion Ridge, Alabama	88
Rifle Range, Florida	88
Rome (South), Georgia	88
Wallins, Kentucky	88
North Ridgeville, Ohio	88
Sandusky, Ohio	88
Jasper, Alabama	87
Anderson (McDuffie Street), South Carolina	87
Greenville (Park Place), South Carolina	87
Marion, South Carolina	87
East Brewton, Alabama	86
San Fernando Valley, California	86
Newark, Ohio	86
Mt. Olive, Tennessee	86
Fayetteville, Alabama	85
Fresno Temple, California	85
Edgewood, Texas	85
Masseyline, Alabama	84
River Rouge, Michigan	84
Roanoke Rapids, North Carolina	84
Cleveland (Brookside), Ohio	84

PLEASE TURN TO PAGE 25



## RECORD CLUB BENEFITS:

You will receive a \$3.98 L.P. record for joining at only 99c. You will receive a Club Membership Card entitling you to all future Club benefits. You will receive a 25% discount off current retail prices of \*ALL Gospel records purchased through the Club. You will receive a copy of "Record Guide" each month indicating the record for that month. The "Record Guide" will also list three alternate records each month. \*Includes all records under following labels: ZONDERVAN, SKYLITE, SING, MAJESTIC, HEARTWARMING and other major labels.

Each month members will receive the "Record Guide" listing that month's album titles, artist or artists, and selection of songs. If Club Member wishes to receive the album listed for that month, he does nothing, it will come AUTOMATICALLY. If he does not want the selection, he simply mails a properly checked slip indicating the choice of one or more of three alternate selections or a rejection of all records that month.

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## 1 HOW GREEN IS YOUR VALLEY SING LP 9051

GARY McSPADDEN  
SIDE ONE: Lonely Road, Without Him, Pathway to the Sky, That's How I Know, Little Things Mean A Lot, I Love You (Mom & Dad). SIDE TWO: Plan of Salvation, Without Love, Just A Closer Walk, How Green Is Your Valley, When I Shake Your Hand, For Thy Will I Pray.

## 2 THE FAMILY BIBLE— THE HARVESTERS LP 6402

THE HARVESTERS QUARTET  
SIDE ONE: The Family Bible, I Would Not Be Denied, Close to the Master, I Love the Name of Jesus, Beyond Compare, I'll Never Know. SIDE TWO: Gotta Go Without Him, You Must Be Born Again, Sweet Jesus, Each Step I Take, Crystal River.

## 3 THE BIG GOSPEL SOUND—GOSS BROTHERS SING LP 7002

GOSS BROTHERS TRIO  
SIDE ONE: Swing Down Sweet Chariot, He's Gone Away, I'm Bound for the Promised Land, Neither Do I Condemn Thee, Sweet Jesus, In Heaven. SIDE TWO: Stay Thou Nearby, He Has the Answer, The Life Boat, Close to the Master, Love, Like the Love of God, Love Lifted Me.

## 4 THE ANGELS MUST HAVE CRIED— THE REBELS SKYLITE LP 6017

THE REBELS QUARTET  
SIDE ONE: When the Great Horn Blows, The Angels Must Have Cried, I'll Pray for You, Checking Up on My Payments, God Bless You, Lord, I'm Feeling Fine. SIDE TWO: I Am Ready Now to Go, The Little White Church, There Will Be Peace, How Tall Will You Stand, The Wonder of His Love, Look Up to Calvary.

## 5 SING FOR YOU—THE OAK RIDGE BOYS

OAK RIDGE QUARTET  
SIDE ONE: Anywhere Is Home, The Angels Must Have Cried, You Can Have Him, There Will Be Peace, Close to the Master, How About You. SIDE TWO: Keep Walking, An Empty Mansion, Is My Lord Satisfied With Me, I Know the Lord Will Stand By Me, In the Upper Room, Ride That Glory Train.

## 6 THE PIANO ARTISTRY OF JOE MOSCHEO, II SING LP 3004

THE PROPHETS QUARTET  
SIDE ONE: Wanderer (Medley), Then the Answer Came, An Empty Mansion, You Can Have Him, Close to the Master, After Awhile. SIDE TWO: Just A Closer Walk With Thee, God of Our Fathers, Jesus Is A Waymaker, What Child Is This, No Not One, Piano Medley.

## 7 THE LEFEVRES SING LP 3211

THE LEFEVRE SINGERS  
SIDE ONE: I Love Him So, It Was Love, Jesus Is Everything to Me, Jesus Is the Only One for Me, I've Had A Feeling, Shout, Brother, Shout. SIDE TWO: My Truest Friend, Lord, It's Me Again, Shake the Master's Hand, Sweet Peace Within, Prayer Is the Key, He Will Surely See You Thru.

## 8 JAKE HESS—AND THE IMPERIALS SKYLITE LP 6018

THE IMPERIALS QUARTET  
SIDE ONE: That's Enough, Its Not the First Mile, There's A Reason, There's One, Beautiful Isle of Somewhere, Wait for Me. SIDE TWO: Then the Answer Came, Peace of Mind, Nobody, Sweet Jesus, Praise for the Lord, If Everybody Prayed.

## 9 CLOSE TO THE MASTER—DIXIE ECHOES SOF LP 122

DIXIE ECHOES WITH  
HAL KENNEDY SINGS  
SIDE ONE: Sweet Jesus, Least In The Kingdom, Richest Poor Man On Earth, Show Me Thou Way, Then the Answer Came, Medley. SIDE TWO: Close to the Master, When I Reach That City, Come Spring, Is Your Name Written There, Wings of A Dove, Too Near Home.

## 10 TOGETHER—THE HARVESTERS \* OAK RIDGE BOYS LP 6401

THE HARVESTERS QUARTET AND  
THE OAK RIDGE BOYS  
SIDE ONE: Come All Ye Children of the Lord, Jesus Hold My Hand, Hide Me, Rock of Ages, I've Been Changed, Standing By the River, Heaven Will Surely Be Worth It All. SIDE TWO: Is My Lord Satisfied With Me, Without Him, His Eye Is On the Sparrow, The Rainbow of Love, How Long Has It Been, Gettin Ready to Leave This World.

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PATHWAY RECORD CLUB, 922 MONTGOMERY AVENUE, CLEVELAND, TENNESSEE



LIGHTED

# Pathway

DECEMBER, 1964





## THE NIGHT CHRIST WAS BORN

The old Judean hills were strangely silent,  
Save for the murmur of a timid breeze  
That tiptoed softly through the dewy grasses  
And breathed upon the wrinkled olive trees.

The group of shepherds crouched about a woodfire,  
Eying their flocks nearby with jealous care,  
Spoke in muffled monotones, in keeping  
With the hallowed hush that lingered there.

Then a sudden burst of radiance pierced the darkness  
And an angel stood before them in full view.  
"Fear not," the heavenly messenger said gently  
"I bring good tidings of great joy to you."

"For unto you is born in David's city,  
A Saviour, Christ the Lord. And this shall be  
A sign unto you: the Babe lies in a manger,  
Enwrapped in swaddling clothes." And suddenly

A host of angels voiced triumphant praises.  
"Glory to God," they sang, "and on earth peace,  
Good will to men" . . . The caroling angels vanished,  
But the wonders of that hour did not cease.

In voices low and tense the shepherds whispered,  
"Let us go into Bethlehem and find  
This Baby, which God's angel has assured us  
Is Christ the Lord, the Saviour of mankind.

They went with haste and found the Holy Infant;  
Their eager eyes looked down where Jesus lay.  
With hearts aflame, they spread the joyful tidings,  
"Behold, the Lord has come to us today!"

—Florence A. Renner

## A MEMORY COURSE FOR JUNIORS

A three-year memory course has been outlined for the junior boys and girls of Church of God Sunday Schools. The first year's work is given in the *Junior Teacher* for the first quarter, 1965. Each quarter's work will be published in the *Junior Challenge*, along with the special hymn story to be learned. The memory work will appear on the last pages of the *Junior Workbook* and the Pict-o-Art Flannel-graph *Teacher's Manual*. May God help each pastor, superintendent and Junior teacher to encourage all the boys and girls to learn this memory work and read their Bibles. Full instructions will be given in the *Junior Teacher* each quarter. Watch for the new material beginning in January, 1965.

—Geneva Carroll, Writer, Junior Sunday School materials.

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LIGHTED

# Pathway

DEDICATED TO THE CHURCH OF GOD YOUNG PEOPLES ENDEAVOR

December, 1964

Vol. 35, No. 12

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from the desk of the editor



# The Christ Child



**C**HRISTMAS BEGAN NEARLY two thousand years ago in the little Jewish town of Bethlehem. Though on that initial Christmas a Child was born that was to affect the entire world, few people knew of His birth or cared about His circumstances. So He was born in a manger and wrapped in swaddling clothes while farm animals gazed upon the scene. However, this little Baby born to Mary and Joseph on that night was to be a Saviour, a King, a Prince of Peace.

Not far away from this blissful birth-scene were shepherds caring for their flocks. Going about their uneventful work of shepherding, they watched their sheep and quite likely sang folk songs, piped tunes on their reed instruments or munched dried figs, bread and olives. Tending their flocks on perhaps the same hills where David herded sheep while strumming his harp and singing of green pastures and still waters, these common men went about their work. Had not they bred spotless sheep for years for use in temple worship? Each shepherd would be faithful to his task on this night, though the work was not exciting.

In summer's heat, and winter's cold,  
He fed his flock, and penn'd the fold.

Then phenomenal acts transpired! A bright light shone around the shepherds and an angel spoke from the sky; the herdsmen were very afraid. Those common men quaked as the angel gave the annunciation and the heavenly choir, the first Christmas carolers, sang out the message of God's love.

The shepherds' fears did not long control them for they were soon saying, "Let us now go . . . and see this thing . . . which the Lord hath made known unto us" (Luke 2:15). Learned in faith not gleaned from books, these intrepid men did not deter with excuses of misqualifications, but went immediately to the manger. There they found the newborn Christ.

Baby Jesus lay before the shepherds in the manger. After seeing the holy Infant and probably after worshipping Him, ". . . they made known abroad the saying which was told them concerning this child" (Luke 2:17). Joyfully they told of the newborn Christ. Like the shepherds, we ought to tell of Christ joyfully at Christmas time and throughout the year. A sick little girl in a hospital whispered to her nurse,

"Did you know about Jesus bein' born?" "Yes," replied the nurse, "I know. Sh-sh-sh! Don't talk any more." "You did? I thought you looked as if you didn't, and I was going to tell you." "Why, how did I look?" asked the nurse. "Oh, just like most o'folks—kind o'glum. I shouldn't think you'd ever look glum, if you know about Jesus bein' born." And we shouldn't!

"Only God could have dreamed the Christmas story," stated John Sutherland Bonnell. Where in all history or literature could we find an account so unique as the nativity of Christ? Ever thrilling is the old, old story of the eighty-five mile trip from Nazareth to Bethlehem by Joseph, Mary and the donkey; of faithful Joseph and virtuous Mary being turned from the inn; of the manger with the animals around; of the shepherds and of the Babe. The Baby is the focal point of that first Christmas. He should be the focal point of every Christmas, for that Baby was born to be the Saviour of men and the Prince of Peace.

Two opposing armies were in heavy battle when suddenly both sides ceased firing and a strange, dead stillness followed. Midway between the trenches near a shattered farmhouse was—no, it must be impossible! But it was not, for there in the green meadow, crawling on its hands and knees, was a little baby. It appeared perfectly happy and contented, and the baby's laugh was heard as it clutched a dandelion. Not a shot was fired; scarcely did a soldier on either side dare breathe.

The spot which had been an inferno of shot and shell was now something like a peaceful island or a cool friendly oasis in a desert. Suddenly a soldier jumped out of a trench and ran to where the child was crawling. He tenderly took it up and carried it back to shelter. No shots came from the trenches for awhile, and along both lines rang out a mighty cheer. The coming of a little child brought temporary peace just as nearly two thousand years ago, when the Prince of Peace was born on that first Christmas, He brought peace and goodwill to men. May each reader know the peace of Christ this Christmas.

*Clyde W. Burton*

\* Mortho is the only Church of God missionary in the vast city of Hong Kong.

# HONG KONG AT CHRISTMAS

BY MARTHA ANN SMITH\*



**P**ERHAPS MARY, THE mother of Jesus, experienced the profoundly tender quality of God more than any other person; for she not only held life in her arms, she held the very Son of God! The spirit and message of Christmas somehow never change. Celebrations vary from country to country and from house to house; but the blessed event remains the same. Our Saviour is born! He is our Redeemer forever. How intensely dependent we are upon the power and love of His name.

At Christmas I am surprised at the overwhelming cooperation of the population of Hong Kong to celebrate this event. The stores and shops are just as commercially-minded as those in the United States, the crowds are just as large, if not larger, than those back home as thousands push and tug to finish their last-minute shopping. Christmas is a public holiday, and everybody likes the idea of giving and receiving gifts.

Even the poorest peasants receive some benefit from the celebration. Exactly as in the United States, efforts are made to give the poor a happy Christmas, and to see that the unfortunate children get a toy. But the most touching tragedy is that they do not know the meaning behind the presents and charity.

Unbelievable difficulties are involved in getting the Christmas message to the average unchristian Chinese. The overpowering motive for finding out whose birthday Christmas commemorates is *curiosity*. When the birth, life and sacrifice of our Lord is told it is great entertainment to the children and adults, because of the inbred love of fantastic fairytales. The elaborately fantastic lives of Buddha, Confucius and the Chinese gods are just as entertaining and miraculous. The precious renewing salvation and power of Christ goes practically unnoticed and ignored, despite the desperate efforts of the missionary and worker.

Last year was the first Christmas in Hong Kong for me and three other missionaries. The Lord dealt very tenderly with us. Time that was spent in fellowship together testified of His marvelous grace and mercy in allowing us the unsurpassing thrill and privilege of fulfilling His will in His Kingdom. On Christmas Eve I was privileged to speak with my parents for three minutes in a trans-Pacific call—a gift from the Macclenny, Florida, Church of God. It was such a wonderful pleasure to hear the voices of my parents again. How mindful is the Lord for the “little” things that bring much happiness. May each of you have a Christ-centered Christmas this year. ●



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# THE CHRIST OF CHRISTMAS

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BY OSWALD J. SMITH, Litt.D.

**N**EARLY TWO THOUSAND years ago there was born in Bethlehem of Judaea a Babe, whose life was destined to affect countless millions. That Babe was Jesus Christ.

The time was ripe for His birth. Roman roads had been built throughout the civilized world in preparation for the feet of His future messengers. The Greek language had become almost universal in readiness for the proclamation of His Gospel.

The people among whom He was born were poor and despised, having been conquered by the Roman power. In the heart of every man was a cry for deliverance.

The world knew not of His birth. Work went on as usual. There was no tremendous upheaval announcing a new order. Kings and potentates continued to rule as before. Nothing outwardly heralded His advent into the world.

Only heaven appeared to be interested. In fact, God had to arrange a welcome Himself, and so legions of angels circled the skies and heralded His birth. Wise men from the East, studying the stars and observing an unusual phenomenon in the heavens, came with their gifts from afar. Shepherds bowed in adoration and worship.

Rulers learned of His birth and became afraid. Anger filled their hearts. Murder was conceived and executed. Fearful of losing their power, they sought His death by every possible means.

Every diabolical plan that satanic ingenuity could devise was used to destroy Him. Demons trembled. Satan became enraged; all hell was allied against Him. But God was watching and He lived in spite of all.

He did not come to a palace with marble halls and carpeted stairs; no luxurious bed chamber was prepared for His birth. Neither nurses nor doctors were in attendance. Cathedral bells failed to toll; bands were silent; no royal choruses burst forth in song. Only the music of heaven was heard. He came to a stable, was laid in a manger; His mother had only the straw for a bed, and animals were her companions. There was no room in the inn.

Little did Caesar know that this Babe, through His teachings, would one day destroy his mighty empire, bring to naught the majesty and power of Rome, and overthrow all earthly governments; or that the day would come when His birth, His life and His death would have a greater influence on humanity than the birth and death of any other man. He was destined to be recognized by countless millions as the greatest of all the prophets, the mightiest of all the mighty, the Saviour of the world, God incarnate.

For nearly two thousand years His birth has been commemorated and He is worshiped by countless millions. More than nineteen hundred Christmas days have come and gone since that never-to-be-forgotten night when "the Word was made flesh and dwelt among us." Today, after the passing of more than nineteen hundred years, He is worshiped by countless millions and untold multitudes are looking forward to the time when He will reappear "without sin unto salvation."

My friend, do you worship Him as your Saviour? Will you welcome Him when He returns? Have you accepted Him? If not, then do it and do it—NOW. ●

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# O LITTLE TOWN

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## OF BETHLEHEM

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BY GENEVA CARROLL

**A** YOUNG MINISTER was spending Christmas Eve, 1865, in Bethlehem. As he walked slowly along the streets his heart was thrilled with the beauty of the place. His eyes passed from one scene to another, taking in as much as possible. He had promised to report every detail to his home church. At the spot marked for Christ's birthplace, he remained hour after hour. He thought over the wonderful events of that first Christmas night when the Saviour was born.

The young minister, Phillips Brooks, had gone to the Holy Land with some friends. After spending some time in Bethlehem, they rode out of the town to the fields where the shepherds saw the "glory of the Lord." (Luke 2:9.) The group passed shepherds still keeping watch over their flocks, or leading them home to the fold. They were doing just as they had done that night so long ago when the angels sang and announced the birth of Christ.

In his letters written to his church in Philadelphia Mr. Brooks described many scenes. "It was a strange feeling to ride down through the streets . . . to think how Christ must have walked about. . . . The whole country, every hill and valley, seemed marked with His footprints . . . . There were the shores where He taught

and the mountains where He prayed."

Mr. Brooks and his friends went back into the quiet little town, where they attended a midnight service at the church of the Nativity. He wrote of this service, "I remember especially Christmas Eve, when I was standing in the old church, and the whole church seemed to ring with the hymns of praise to God. It sounded as if the singers were telling each other of the wonderful night of the Saviour's birth."

When Phillips was a boy, his parents required him and his brother to learn the words of hymns. Often on Sunday evenings the family enjoyed singing together. Phillips knew more than two hundred hymns by memory when he went away to college. Is it any wonder that he began to write hymns himself?

Brooks was rector of the church of Philadelphia when he wrote "O Little Town of Bethlehem." He became one of the most brilliant and best-loved American preachers of his time. Being a very tall man, and by nature kind and sympathetic, he was easy to approach, and was loved by people wherever he went. In character he was pure, simple, endowed with excellent judgment and had a keen sense of humor.

The rector desired that his words be set to music for the Sunday School program, so he handed the

poem to Mr. Lewis H. Redner, organist for the church. He asked that it be ready for use the following Sunday, which was Christmas. The week was a busy one, and the musician went to bed on Christmas Eve without having found the right melody. Suddenly, in the middle of the night, he was awakened by an "angel strain" ringing in his ears. He seized some music paper, and hurriedly wrote down the tune. The next morning he filled in the harmony before he left for church. That Christmas morning hearts were warmed as the beautiful words and music of "O Little Town of Bethlehem" filled the church. Still today hearts are warmed as this familiar and favorite Christmas carol softly wends its way through the air.

At first no one knew who had written this beautiful carol, for Phillips Brooks forgot to sign his name. But the public clamored to know his name, and then they learned the story behind the hymn. As Dr. Ninde once said, "Unnumbered multitudes who will never hear the matchless voice of the great preacher, or even read one of his sermons, will sing his song of Bethlehem." Phillips Brooks died at the early age of fifty-eight, mourned by all who knew him, but the beautiful carol he wrote lives, to be sung by each succeeding generation at Christmas time. ●



# WHOSE BIRTHDAY IS IT ?

I WAS ONLY five years old and all excited at the prospect of having a birthday party for my father. We always celebrated birthdays at our house, giving the honored one small gifts and having a birthday cake, but this was different. I could tell. The house was all spruced up and company was coming.

My eyes were big with wonder when the guests began to arrive, each one with a beautifully wrapped gift. What was underneath the shiny wrappings, I wondered. Wouldn't it be fun for Daddy?

One cousin had slipped my father a package in the kitchen when she came in, but I found to my dismay as the evening wore on that the other presents weren't for him as I had imagined. The party wasn't even for him, even if it was *his* birthday.

It didn't make sense to me when my mother explained that it was a reception for a relative who had eloped. I didn't even look at the presents opened by the newlyweds. To my childish mind it wasn't a bit fair, and I was sure my father felt very left out. After all, it was *his* birthday.

The years went by. I was in Japan as a missionary. It was Jesus' birthday. The stores were decorated beautifully with Christmas trees and tinsel. There were special "Merry Christmas" sales in the busy shops. Christmas cards with a picture of a Buddhist temple on the front were for sale. Santa Claus appeared in the large department stores to give out candy to the children. Families exchanged gifts and office workers held Christmas parties with much drinking and revelry.

"Christmas is an American holiday like our New Year celebration," said one of the Japanese. Another one a bit wiser remarked, "I have a feeling that Christmas has something to do with Christianity. The names sound alike." Whose birthday is it? Most Japanese do not know.

A few years ago in America, a program of Christmas music consisted mainly of the old familiar carols: "Silent Night," "It Came Upon a Midnight Clear," "Joy to the World," songs telling about the birth of our Saviour. Today the carols are in the minority while jingles like "Rudolph the Red-nosed Reindeer" and "Have Yourself a Merry Little Christmas" take pre-eminence.

In some schools the singing of Christmas carols has been banned altogether. But Santa Claus is there, in the classroom, in the Christmas program. Really, whose birthday is it, anyway?



But there are the true Christians who do not leave Christ out on His birthday. Or do we? The programs in the church are about His birth, but much of our attention centers around the decorations, the performance of our children. Our minds are on the shopping we must do, the turkey we must stuff, the tree we must trim. For most of us Christmas is such a *busy* time entertaining friends and family and being entertained that we are exhausted when it's over and almost glad to be through with it for another year.

Do we honor Christ at Christmas? Do we give gifts to Him, take time to worship Him? After all, it is *His* birthday. ●

# HOOFPRINTS IN THE SAND

BY RAYMOND JOHN FLORY



THE NIGHT WAS still as we started on our journey. My master, a young, bearded man, spoke softly to his brown-eyed wife. Gently, he lifted her upon my back. I knew the trip would be a long one by the size of the pack that was thrown over my master's shoulder.

There was an aura of mystery about this night. I knew I was needed now, more than ever before. They were depending on me. I could not let them down. I could tell by the urgency in the young woman's voice that something was going to happen. My main job had been carrying pieces of wood to the carpenter shop, but now it seemed that an awesome task confronted me.

My master placed his hand on my head and led me on the course he had chosen to follow. The desert air was clear and the stars glistened as never before. I was ready. I had been given an overabundance of oats and my hoofs had been well cared for.

At the edge of the village, my hoofs felt the coolness of the sand. Step by step, I plodded along with my master beside me and his wife upon my back. Every two hours we would stop and rest for fifteen minutes.

Soon it was morning. As the sun rose over the distant hills, my master walked to my left, protecting his wife from the sun. Finding a shady spot, we stopped. Carefully, my master helped his wife to the ground. I was fed and watered. The water felt refreshing, taking the dryness away from my parched throat.

My master was quite concerned about his young wife as he patiently broke bread for them to eat. He had always taken good care of her; but on this journey, he was even more considerate. A few minutes later, we moved onward.

We traveled mostly by night, resting in the shadows of a palm tree in the daylight hours. My legs

were beginning to feel the strain of the journey, but I did not mind as long as I could serve—that was all that counted. I loved my master and his beautiful wife very dearly. They had always been kind to me. Occasionally we would stop at an inn, where my master would bring us food and water.

After traveling for several days, I knew the trip would end soon. I could see the growing concern on my master's face for his wife. Then, just as the first stars were appearing, we stopped outside an inn; and my master knocked on the door. Finally, the door opened. I saw the innkeeper shake his head. After they had talked for several minutes, the innkeeper handed my master a lantern and pointed toward the back of the inn. My master nodded slowly and returned to us.

He patted my head and led me down a narrow path. At the foot of the hill was a cave. Tenderly, my master helped his wife from my back. I noticed some cattle and sheep standing in the cave. They stared at us as we entered. My master made a fire, and soon the dampness of the cave was gone. He then wrapped his cloak around his wife. She looked very tired, but happy.

Remaining on my feet, I closed my eyes as I had often done in the carpenter shop when my work was finished. The journey had been long, and I felt drowsy.

When I awoke, I saw my master's wife holding a baby in her arms. Her face was radiant. My master knelt beside her in silence with his head bowed. The cows and sheep moved curiously closer around the little family.

Slowly, I edged up to peek at the baby. When he smiled at me, I knew the long journey had not been in vain; for the radiance of his face was my reward. Somehow, I knew this was no ordinary baby. I drew closer so that my breath would keep him warm. ●





# CAMPUS CALL

EDITED BY HOLLIS L. GREEN

ADMINISTRATIVE ASSISTANT

NATIONAL SUNDAY SCHOOL AND YOUTH DEPARTMENT

## PRESERVING A BALANCED LIFE

**T**HE PHYSICAL, MENTAL, and social areas of self-development relate directly to the spiritual life. It is evident that a stronger body, a better developed mental capacity, and harmonious social relation can contribute to the well-being of the spiritual man. It is also true that a properly developed spiritual life will affect the individual's health, mental attitude, and social life.

There must be a balance among these areas of development. In the physical there must be a balance between work and rest; neither must suffer at the expense of the other. The mental development should have a balance between study, or gathering knowledge, and the use of truth in life and service. In the area of social development, the balance must be between perfecting one's personality and the cultivation of friendship with others. This self-development and social improvement must then be used to the spiritual development of all concerned.

In the realm of the spiritual, there ought to be a balance between profession and practice. This spiritual development should bring about a balance between such contrasting elements as firmness and kindness, faith and works, worship and service, hear-

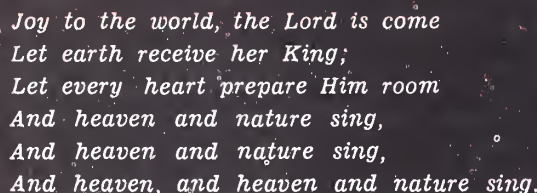
ing and doing. Spiritual life must first be motivated by New Testament principles and a Christian consideration of self and others from which the practical and proper action will issue spontaneously.

There is a physical and a spiritual law of self-preservation. This law preserves the individual from destruction, injury, and loss. In the physical realm, this law seems to be an instinct or a natural law common to all men; but in the spiritual, an awareness of this law must be developed. Each individual has the basic capacity for self-preservation but he must diligently cultivate a proper spiritual attitude toward himself and his spiritual nature.

The spiritual law is developed from the basic obligation of priority that the Christian must give to Christ. It produces a desire to protect one's spiritual nature from injury, loss or ultimate destruction by the forces of evil. Once the spiritual law of self-preservation is cultivated in the heart, it will cause an individual to set aside anything that disrupts his communion with God, weakens his appetite for the Word, dilutes his desire for spiritual worship, or dulls his concern for the welfare of himself or others. ●

# God's Hymn Writer

BY ROY BERNARD JUSSELL



*Joy to the world, the Lord is come  
Let earth receive her King;  
Let every heart prepare Him room  
And heaven and nature sing,  
And heaven and nature sing,  
And heaven, and heaven and nature sing.*

**A**T THIS CHRISTMAS season, exultant voices across the world will be singing of Christ's birth. Among the songs will be "Joy To The World," authored by one of God's noblemen, Isaac Watts, born in 1674 at Southampton, England.

The son of a clothier, young Watts did not want for material needs. Conceivably, he could have been indifferent to learning, choosing instead a life of ease; but God touched his heart and sent him on his way to develop his talents.

In his later teens, he enrolled at the Nonconformist academy, Stoke Newington, London, after which studies he took to writing hymns for some years, continuing to author them while engaged as a tutor in the family of Sir John Hartopp at Stoke Newington.

He became at last a prominent English preacher and theologian. However, his greater love seemed to be the composing of hymns, many of them from the Psalms. In our church hymnals we find many—as many as thirty in *The Lutheran Hymnal*.

Among these are, "Our God, Our Help in Ages Past," "When I Survey the Wondrous Cross," and "Oh, Bless the Lord, My Soul." He published a full volume of hymns, and for children another volume, *Divine and Moral Songs for Children*.

As a preacher, he prepared his sermons for publication; they were that worthy and stirring.

His theological treatises were, as we would expect from his preference to enter a Nonconformist academy, far from conventional orthodoxy. These included "Doctrine of the Trinity" and "Essay on the Freedom of the Will."

That Isaac Watts used and developed his God-given talents fully is attested to by the godly heritage of songs and sermons he left for us. Why do we not offer ourselves in service to God? Why must we be prodded to take part in the work of the Lord, in our churches and as witnesses in the world? If we feel ourselves to be incapable and unprepared, and that others are more competent, could we not brand such convictions as the sly maneuverings of the devil? Of course he does not want our Christianity to succeed.

Yet, as Christ dispelled Satan, so can we, the followers of Jesus. If we cannot quite move a mountain, we can move mole hills, and for it our Lord will bless us.

At this holy season of the infant Jesus' birth, let us resolve to enlist our willing efforts in His Name so that in the New Year the promise of peace on earth, as God would will it righteously, may gladden the hearts of all mankind. ●



**F**OR ONE HUNDRED frantic seconds in 1963, scientists worked to glean nature's hidden secrets while the moon passed in front of the sun. It was a total eclipse in two states, Alaska and Maine, and in a sixty-four-mile path across Canada. Far to the south in El Paso, Texas, the eclipse was thirty-one percent.

The eclipse was the most completely observed one in history. Thousands of pictures were taken by amateur and professional photographers, but it was the scientists who went to the greatest pains to record the eclipse. They knew it was a rare moment when the blinding light of the sun was cut off by the moon—a moment when they could see things normally hidden from them.

Millions of dollars were spent so that trained men and women could probe briefly the secrets of God's creation. An eclipse does not occur too frequently. The scientists wanted to make the most of their opportunity. Sometimes God sends an eclipse, of a sort, to us. When it occurs, we should be like the scientists and make the most of our opportunity. Here is an example.

John came from the church service visibly shaken. He had been under genuine conviction during the sermon and when the altar call came, he felt a compelling desire to go forward. Instead he had turned, walked up the aisle and out the door.

"I felt funny for a while," he told a friend, "but I feel okay now. I must have been excited." What John did not realize was that he usually listened only to his own desires, to his own appetites. Like a blinding flame of self-interest, these wishes of his burned brightly. They obliterated the voice of God, the call of the Spirit, or the message of the gospel.

In the church service an eclipse had occurred. Somehow God had, for a moment, blotted out the blistering self-importance John usually felt. The Holy Spirit had moved

like the cool body of the moon across John's awareness. Suddenly he felt the call of God. But he had walked away from it, and in a few short minutes he was "back to normal." Eclipses happen to Christians, too.

Mary enjoyed the revival services very much, until the evangelist began preaching about the Holy Spirit baptism. Mary was a Christian but she had never been baptized with the Holy Spirit. As the evangelist told of God's provision and of a Christian's need, Mary became more and more restless. Her life seemed incomplete and inadequate. Her service for Christ seemed weak and fruitless.

"Now is your chance. Now, while God calls you," the evangelist said. Mary was certain he was talking to her. She did not realize it but an eclipse of her self-satisfaction had occurred. The normal warm regard she had for her own contribution to Christ had been replaced by the shadow of her need. She huddled under the eclipse and waited.

If this had been an eclipse of the sun, scientists would not have wasted a single precious second. They would have been prepared to take advantage of every instant. Still Mary waited. The evangelist began to draw the invitation to a close. He hesitated a moment and then added, "Is there one more?"

In the brief second before the eclipse finally passed, Mary rose to her feet and hurried down the aisle. Tears rose in her eyes. As she approached the altar, she caught up with the eclipse. Within a few minutes she was among a group of people praising God in the Spirit "as the Spirit gave them utterance."

Get ready for the eclipse God may bring to you. When you come to church, do so with a sense of expectancy. When you feel the call of the Spirit, do not hesitate. Immediately respond. Take advantage of every second. Eclipses occur infrequently. ●



## ECLIPSE

BY CHARLES VAN NESS

# JOY TO THE WORLD



BY KATHERINE BEVIS

**I**T WAS PROBABLY A clear night, that night long ago when shepherds tended their flocks on the hillside of Bethlehem. It was a startling night for these simple folk, for they heard the Good News from the angels of heaven.

And now, almost two thousand years later, the simple and honest people of the world rejoice to hear that same Good News. With sincere heart, the angelic message of "Glory to God in the highest and on earth peace, good will toward men," is received and its accomplishment desired.

Christmas around the world will be celebrated in various ways. In the countries overrun by Communism, Christ will be honored in secret, and scorned by official pronouncements and events. In Christian countries, colorful festivities will highlight the central point in the history of mankind, for Christmas commemorates the day when God came in His very person to dwell among men.

In our country, in spite of commercial aspects, Christ will be honored. People will take time out from their busy routines, pause for a moment from the dread of nuclear war, and recall that Christ Is the Prince of Peace.

Millions of persons have heard and will hear again those words that were proclaimed on that first Christmas: "Glory to God in the highest and on earth peace, good will toward men." As we listen, may we reflect upon the tremendous original setting and the first spokesmen of those words. Marconi's first message by wireless made history. Headlines proclaimed the first telephone call to the President via the moon. But at this

Christmas season, millions will hear repeated the greatest message ever transmitted to earth, the heavenly chorus which filled the country night with a heart thrilling song, while the glory of the Lord shown round about.

It was an event of indescribable beauty and impressiveness. There was never a more romantic story than this. Turn your imagination loose on the journey of the Wise Men. Imagine the moving of God's Spirit in their hearts; the starting on their quest; the hazards of the journey; their experiences in Judea at the court of King Herod; and finally, the finding of the Christ Child and, the joy of victory.

The romance which they experienced had a solid basis in the need of the world. "The whole world lay lost in darkness and sin." The Wise Men had been given, in some way, the expectation that God would send new hope and new life to all the needy of the world. Imagine the thrill that these wise men experienced as they knelt before the Christ Child in Bethlehem.

The world has changed very much since the coming of the Christ Child, but the fundamental need is still just as real as it was when the Wise Men started on their quest for a Saviour from heaven.

Now is the time, at this Christmas season, to search our hearts, to study anew the most wonderful and greatest story ever told—the story of the birth of our Saviour. May we, in our attitudes and activities, be sure that Christ is central in a world of lost leadership, lost horizons, lost causes, and lost souls. ●



# Only God Can Make A Tree

BY GROVER BRINKMAN

**A**LTHOUGH OUR SUBURBIA is spreading like a many-legged tarantula, the fact still remains that more than one third of the earth's land surface is covered by forests. Does this seem an amazing fact? It did to this writer, but the Food and Agriculture Organization of the United Nations assures us it is so.

Moreover, here is another unusual fact: there are about four acres of forest for every person in the world today. In the United States alone we have 638,700,000 acres of forest, although we are losing more than four million acres each year to our expanding civilization.

Then, don't forget the forest fires, a matter of more than three million acres destroyed annually. The new roads, reservoirs, pipelines, government and industrial construction take another toll of about a million acres annually. So if we wish to keep nature's balance, it is time to plant trees, conserve forests, and cut down on needless waste.

Although the nation is actually growing more wood today than it is using, we are wasting and destroying needless trees that we might need ten or twenty years from now.

To maintain our standard of living today, according to statisticians, each one of us needs annually the food and fiber from two and one half acres of productive farm and forest land. Wood today has more than four thousand and five hundred uses. Each year our forests provide wood for more than thirteen million tons of pulp which go into the making of over twenty-five million tons of paper and paper-board. The only key to the survival of our forests is conservation.

Our poets loved our forests. Probably Longfellow's "Evangeline"—written in 1847 and which begins: "This is the forest primeval"—was one of the most famous poems about forests. And though Joyce Kilmer wrote in 1913 that he would never see a "poem as lovely



as a tree," the Roman poet Virgil was proclaiming as early as 30 B.C.: "Let me court the rivers and forests."

Do you know each species of tree as you walk a woodland path? Can you say with authority, this is a Norway Pine, or a gray birch, or a sugarberry, as the case may be? Until you learn to recognize the different kinds of trees, your appreciation of the forest is like the musician who likes this and that kind of music, but does not recognize it for what it is. Trees in our forests are divided into two main classes: softwoods and hardwoods. But don't let the names fool you. Some hardwoods are softer than softwoods. Balsa, although the softest of woods, is a hardwood!

The lightest wood is palo bobo de aqua, which weighs two and three-fourths pounds a cubic foot. The heaviest wood? Black ironwood. A cubic foot weighs ninety-three pounds!

According to forestry authorities, the oldest living thing in the world is a bristlecone pine located in California's Inyo National Forest, a tree purportedly four thousand and six hundred years old.

Trees with thickest bark are believed to be the giant sequoias of California, with "skin" often two feet thick. The tallest tree in the United States might be a redwood in Dyerville, California, that towers upward 364 feet. A Douglas fir, felled in North Vancouver sixty-eight years ago, was 417 feet tall; and there are even reports of Australian eucalyptus trees more than 525 feet tall.

The Cypress of Montezuma tree, in Mexico, has a circumference of 160 feet. To encircle it, twenty-seven men with arms outstretched are needed.

Not only does the forest have a practical place in our nation, it even approaches the spiritual. Perhaps you are one who can commune with God on a busy city street, amid the noise and distractions of a bustling civilization. If you can't, then head for the quietness of the forest, my friend, and attune your ears to His voice. ●



It would have been so easy to drop Mother Andrews' letter into the wastebasket, but that would only hide the news for a short time.

# DO UNTO OTHERS

BY SALLIE BRISTOW

Chloe S.

**J**UDY BROUGHT IN the mail that Saturday morning. It would have been so easy to drop Mother Andrews' letter into the wastebasket, but that would only hide the news for a short time. Tom would have to know. They would have to be at the station the following night to meet Tom's mother and she would immediately take over.

The thought made Judy a little sick at her stomach. It had happened before, so often. Mrs. Andrews had changed the dishes in the cupboard, had moved pictures, had fixed persimmon pudding. Judy's mouth puckered, not from remembering the persimmons, but from remembering Mrs. Clara Andrews. Tom took the news in stride, "Oh, I'm glad Mom's coming. Now I can get that sweater mended and some buttons sewed on my shirts."

Judy's mouth tightened, but she

reminded softly, "I could do those things for you, Tom."

"Oh, I know," He shrugged it off as always, "But you know how Mom likes to do things for her only son." He quickly added other plans for dinner out, a trip to Aunt Marie's upstate, and a visit to an old friend in a nearby city.

Judy's thoughts remained on his first statement and they were still with her when Mrs. Andrews came marching into her bedroom from the guest room the next night. Tom was downstairs watching the end of a late television movie. Earlier, when Mrs. Andrews went to the kitchen and fixed his hot milk, Judy had excused herself and gone to their room. She paused in the act of pinning up her hair as Mrs. Andrews knocked softly, then came into the bedroom without waiting for an invitation. "I hope you're feeling better, dear. A good

night's sleep will help, I'm sure." She didn't wait for an answer but went directly to the closet. Judy turned back to the mirror and went on rolling up her hair—a chore she usually did when Tom was in the room and they could talk over things that had happened during the day. Now she did the hair pinning with antagonism rising inside her. She watched in the mirror as Mrs. Andrews took out Tom's shirts from the closet and examined each one closely.

She 'tsked, tsked' over several and laid them aside on the bed. Judy fought back a reproach and with anger swelling inside her, went into the bathroom to brush her teeth. She tried to remember the minister's words in church that day as she had sat alone listening to the sermon. He had said, "Let not shame, hatred, greed or fear reign in your heart for others to see."



Judy returned slowly to the bedroom. Mrs. Andrews gave her the familiar smug grin. "Oh, you're ready for bed. Here, let me remove these shirts. I can go through them in the guest room. Tom said some needed buttons. And," she added, "if you don't mind my saying so, I think these could be re-ironed. Tom was always fussy about his clothes and, of course, I know just the way he likes them." Her smugness dug into Judy's thoughts, but she did not answer.

Tom's plans went ahead for the next few days, but without her. When they were gone, she wandered about the house and looked at Mrs. Andrews' new touches here and there. She looked at Tom's shirts, hung neatly in the closet, some folded away in the bureau drawer. Every button was in place; every collar had just the right amount of starch. Judy turned to her Sunday School lesson and found it hard to accept the words, "Love thine enemy." Oh, Mrs. Andrews wasn't really an enemy. In a way, she should be thankful that all the household chores were done, and she could rest and relax. Yet there was that growing anger that someone else was doing things for Tom, things she loved doing and wanted to do for her husband.

Judy brought the subject up at dinner Saturday night. "Mother Andrews will you go to church with me tomorrow? I can never get Tom to go." The older woman looked from one to the other for a moment. With pursed lips she reminded, "Tom is a good boy, Judy. He doesn't need to be told right from wrong."

"But Mother Andrews," Judy felt tense inside, trying to choose the right words, "Tom needs the church, and it needs him! We need its hope and faith and promise to face each day's problems—just as I'm facing one now!" She slammed her napkin on the table and fled to her room. She calmed the shaking with a quick dabbing of cream on her face.

She went downstairs later deter-

mined to have it out. There were bags sitting in the hallway and the house seemed unnaturally quiet. Tom came in from the kitchen, holding a cup of warm milk. "Oh hi, honey, I was just bringing this up to you. Didn't eat much dinner tonight, you know." "What's going on? Why are these bags packed?" He set the cup on an end table and his hand shook a little. "Mom's going to visit her sister for awhile. She—she wanted to visit other relatives before going home." He slumped to the sofa, his head in his hands. "It's mighty lonely for her at home now that Dad's gone. I thought we might help ease the pain a little by doing things she enjoys. But," he got up and walked away from her, "I guess you and Mom are just two entirely different persons and her visit here hasn't been pleasant."

Judy snapped out, "You mean because I'm a Christian and she isn't?" Tom whirled. "If you were a Christian you'd understand. You have painted a moral little picture of just what everyone ought to look like and be. You can't see beyond that picture. You can't see that Mom's lonely—senile. She wants to do things to be helpful and useful again. Your ideal of a Christian is one who's always perfect and always right. Well, Mom may not always be right, but she needs love and understanding right now more than at any time in her life. Even I can see that."

Judy forced herself to keep her trembling lip under control. "I've tried to be patient, Tom." "By running off to your room like a spoiled child everytime things didn't go your way?" Judy's voice grew firm. "A Christian learns by forgiving, Tom. I've forgiven her for taking over by staying out of her way, letting her mend your shirts and care for your needs. What more could you ask?"

He came closer and Judy could see the torment in his eyes. "There is one thing your religion hasn't taught you, Judy—patience. Mom needs a lot of patience and understanding. I don't have to sit in a

church each Sunday to know that. I've learned it from being with people, at work and from reading the Bible here at home. I have tried to be patient with both you and Mom, but you seem to forget or don't understand what it's like when others are hurt. Does your Bible teach you to run away from problems? Wouldn't a Christian stay and face a conflict?"

Judy tried to answer, but the words seemed to stick in her throat.

She sat alone for a time after they had left. Her hand went to the Bible and she could see it had not only been read, but there were passages underlined and marked, also and not in her own handwriting. So Tom had been reading the Bible as he said.

She had the table set and dinner cooking when Tom came in later. She had gone to church alone, as usual, but there was a different feeling as she listened to the sermon and music. Tom, like his mother, could not be forced to accept religion. It would happen in good time. Judy approached the subject timidly. "I hope Mother Andrews understood."

"I think she understood it was the most difficult thing you ever had to do . . . telling her she was always welcome in our home and you were sorry for the way you had acted. Mom was crying a little when I put her on the bus. She'll be coming back, Judy."

"And things will be different next time, Tom. I promise they will." He held her close for a moment. "Forgive me for lashing out at you?"

"There's nothing to forgive. I should ask your forgiveness."

He kissed her gently. "Isn't there an evening service tonight at your church?" She nodded as tears pushed close to her eyes. "At *our* church, Tom. You would be so welcome."

As she watched him wash up for dinner, she was grateful. Even if she had acted like a spoiled child, it had been the very thing to bring them closer together. ●



# STRANGE NEIGHBORS !

BY NEAL NEITZEL

**D**ON'T LIKE that dark-haired boy and his sister!" Joe said crossly, frowning angrily as he looked at the children walking slowly around the yard next door.

"Oh, you shouldn't say that!" Sally warned worriedly, her blue eyes serious. "Jesus taught us that we

must love everyone!" Sally reminded her brother.

Joe remembered the lessons they had learned at Sunday School. He always tried to be good. Both Joe and Sally were always friendly and helpful. They always smiled and shared their candy and toys with other children, and they always kept their bedrooms neat and clean so that Mother wouldn't have extra work picking up games and clothing.

But now Joe didn't feel friendly. Both Joe and Sally had smiled and waved their hands to greet the tall dark-haired boy and the small, golden-haired girl who had just moved into the house beside them. But the boy and girl hadn't even turned around when Joe shouted a friendly hello! They acted as if they hadn't even heard Joe's loud, cheerful shouts!

"Let's walk over there and invite them to play in our sandbox," Sally said.

Joe scratched his head, and his brown eyes were puzzled as he looked at the other children. "They are strange neighbors," Joe said slowly. "I never saw a bright pink dress with so many ruffles on it before," he told Sally while he stared at the blonde-haired girl.

"And I never saw such a big, straw hat!" Sally agreed as she looked at the wide-brimmed, tan straw hat worn by the boy. "Or such funny shoes as both that boy and his little sister are wearing," Sally added thoughtfully.

Joe laughed. "Those shoes are called sandals," he explained, remembering pictures in books that he had seen at school. "That big, straw hat is called a sombrero!"

At the sound of Joe's laughter, both the boy and his sister turned around. They were looking directly at Sally and Joe!

Sally smiled with her very friendliest smile, and her blue eyes sparkled with kindness. "I am going to walk over there," Sally declared, already hurrying across the lawn.

Joe decided that Sally was right. He knew that God and Jesus expected people to be friendly and helpful to others. "Wait for me, Sally!" Joe called, running after his sister. "I am coming, too!"

Later, Joe and Sally understood why the boy named Miguel and his little sister, Rita, hadn't looked around when Joe called out his friendly greeting. Miguel and Rita were from a foreign land! The other children spoke a different language, and it would be sometime before they learned to speak and understand English words.

While the two girls and the two boys played together in the sandbox, Joe winked and grinned at his sister Sally. How glad Joe was that his smiling, happy sister had reminded him about the fine lessons they'd learned at Sunday School! Now they had two wonderful new friends to play with! ●



## IN THE CARPENTER SHOP

*Florence Duncan Long*

When Jesus helped His father  
In the carpenter shop long ago,  
Did He ever cut His fingers,  
Or sometimes stub a toe?

Did He get tired as I do  
And lie down for a little rest  
With His head on the curly shavings,  
Or did He like a shady nook best?

And in the quiet evening  
When His family knelt to pray,  
Did He say as you and I do,  
"Thank You God, for this good day?"

## CHRISTMAS EVE

Under gold street lamps  
Haloed in light,  
Faces seem transfigured  
On this Holy Night.

Snowstars are falling  
Out of the sky;  
Or was it an angel's wing  
Brushing by?  
—Mary Ann Putman

## A SACRED STAR

*By Clifford Thomas*

A star shone bright with holy light  
From out the eastern sky;  
It beckoned then those three wise men  
While slowly passing by.

They found it led to a manger bed  
Wherein the Christ Child lay;  
With one accord they praised the Lord,  
"A Saviour's born today."

That radiant morn when Christ was born  
God showed His love for man;  
His Son He gave, the world to save,  
To consummate His plan.

That star shines still on every hill  
Wherever people roam;  
A faithful guide, no storm can hide,  
To God's eternal home.



# THE CHRISTMAS CANDLE

BY MONA GAY

**T**HERE ARE MANY legends surrounding the Christmas candle, and all of them seem to go back to the fact that it was a star in the sky—a light in the sky that announced the birth of the Christ Child. By following this light, the Wise Men and Shepherds were led to the manger where the newborn Babe lay.

In Ireland, a lighted candle is placed in every window on Christmas Eve to serve as a guide to all who, like Mary and Joseph on that first Christmas Eve, may be searching for shelter.

The candle is an invitation to them to come in and be warmed and fed. Everyone is welcome, and poor wayfarers are sent on their way, well fed and with a bit of money in their pockets. It is a charming custom and gives substance to the verse:

On Christmas Eve a candlelight  
To shine abroad through Christmas Night,  
That those who pass may see its glow  
And walk with Christ, a mile or so.

A candle-lit window is a token of friendship and a beacon of goodwill wherever it is found. It is an old, old custom that has been carried on in our day with the electric candles that blaze in many windows. Often this, as in days past, will attract the attention of carolers, who will stop and sing before a lighted window.

Perhaps no city in the world is so brilliantly lighted by Christmas candles as Bethlehem, Pennsylvania. While it is true, for the most part, that the candles are electric in this day, it does not detract from the beauty and significance of the celebration.

Throughout the city, thousands of pinpoints of light—many from beeswax candles—celebrate the birth of the Christ Child and bring a feeling of warm friendship to all.

Church belfries send forth a bright gleam, and business houses as well as private residences vie with one another in presenting original and elaborate displays.

The Moravians, who founded this Pennsylvania city two hundred years ago, have maintained their church there. ●

BY DURAN PALMERTREE



Leaders and dignitaries at the recent **National Sunday School Association** meeting are, from left, the Rev. George S. McNeill, executive director of NSSA; the Rev. E. C. Thomas, of Cleveland, Tennessee, new NSSA president; Gav. Mark Hatfield of Oregon, principal speaker; and Dr. Henry Etling, retiring NSSA president.

located business the following year and has directed in the establishment of agents in most parts of the United States.

Thomas' unusual administrative ability has brought him recognition from other business concerns which have placed him on their directorships. He is a member of the Board of Directors of both the Dixie Auto and Dixie Life Insurance Companies.

A civic-minded man, Thomas has been active in the Cleveland Rotary Club. In 1961, he represented his chapter at the International Rotary Convention in Tokyo. During the summer of 1964, Thomas was a delegate to the World Pentecostal Conference in Helsinki, Finland.

## THOMAS NAMED

NSSA

## PRESIDENT

HE REVEREND E. C. Thomas, a well-known religious book publisher and church leader, was elected to the office of president of the National Sunday School Association which just closed its five-day meeting in Portland, Oregon.

Besides the election of officers, the delegates also heard Oregon's Governor Mark Hatfield, who gave the principal address, challenging them to "help you to make the right choices." Pointing out the dangers in a society where parents shun responsibility for their children and where clergymen undermine the concept of law and order by supporting civil disobedience, Governor Hatfield called on "Sunday School and youth leaders to assume leadership."

The Reverend Thomas, Publisher of the Church of God Publishing House and Pathway Press, was elevated to the highest position in the mammoth organization after serving as vice-president for the past year. Considered a leader in Christian education, Thomas has also served as treasurer, a member of the Board of Directors and as chairman of the Finance Committee of NSSA.

In his present position as publisher with the Church of God Pub-

lishing House, Thomas has given his constant attention to the improvement of religious publications. In order that books produced by the Church of God Publishing House have wider distribution, he in 1955 was instrumental in establishing Pathway Press, the book publishing division of the plant. In his own words: "It is our desire to produce for public consumption, at least one high quality religious book per month."

Since he came to his present position in 1954, the distribution volume has tripled. This fact has prompted the establishment of the nationwide chain of outlets known as Pathway Book Stores.

In order that the church serve its constituency and friends as well as possible, Thomas helped to found the Pathway Mutual Insurance Company in 1957. He became president of the Tampa, Florida,

Before coming to his position as Publisher, Thomas pastored churches in Florida and North Carolina. It was in North Carolina that he first became vitally connected with Christian education work. He served as State Sunday School and Youth Director of that state for five years in the late forties and early fifties. During his youth directorship, he aided in helping the homeless children and organized the Home for Children band.

He received his education at Queens College in Charlotte, North Carolina, Lee College and the University of Chattanooga.

He and his wife, Alice, have two children, Charmaine, 12, and Cheryl, 11.



E. C.  
Thomas  
Publisher





# ABOUT CHRISTMAS

BY ENOLA CHAMBERLIN

**C**HRISTMAS! WHAT MEMORIES it brings of other years; what joys in the present one. The sending of cards; the buying, the making, the giving of gifts; the sharing of secrets; the greetings of friends; and best of all, the more intense worshiping of the Christ Child. These are all a part of this glorious time. And although the holiday festivities take many forms we see them carried out each year in all the Christian countries of the world.

In almost all countries now trees are used. Many of us are content with green trees. While others like them silvered or painted pink or blue, feeling that this enhances their beauty. In some places where it is always warm people paint their trees white to simulate the loveliness of snow.

In different parts of England, trees—orchard trees—come in for their share of attention at Christmas. At daybreak on Christmas morning in western England, the farmers of the vicinity and the parrish clerk meet at a prearranged place and in a mood of happiness march to an apple orchard. Sprinkling the trees with cider, the men join together and sing: "Oh tree, oh tree, bear fruit and flourish, your owner nourish. Give plenty of wealth."

The Sussex farmers change the procedure slightly. Led by a trumpeter blowing a cow's horn, they circle the trees and tap the trunks. This is supposed to insure a bountiful harvest.

In Mexico Christmas begins nine days before December twenty-fifth with a party called "posada."

Posada means inn. In this case the inn is the one from which Mary and Joseph were turned away. Having already been invited, friends gather together and go to the house of their host. Knocking, they beg to be let in but are denied entrance. When they repeat the plea, they are admitted and a party follows. These posadas continue each night with a different host each time until the most significant posada convenes on Christmas night.

In almost all countries, candles are put in windows at Christmas time. These are to guide Mary and Joseph as they seek for a place to rest. In Ireland only girls can light the tall candles, and only a girl named Mary can blow them out.

In some countries Christmas is celebrated on the eve of December the sixth. This is St. Nicholas Day. In others the important celebration has to wait until January the sixth, the day on which the three Wise Men are said to have brought their gifts to the infant Jesus.

In Bethlehem, where Christmas began, it is celebrated three times—on December eighteenth by the Armenians, on December twenty-fifth by the Jews and on January sixth by the Greek Church.

Regardless of where or how Christmas is celebrated, we must always remember—and cherish the memory—that there would never have been a Christmas to celebrate had not the Christ Child, our Saviour, been born almost two thousand years ago. ●

# ARE YOU WILLING ?

BY CLIFFORD THOMAS



IN THE WORK-WANTED column of a daily newspaper, this advertisement appeared: "Do anything for money." Evidently this person felt a desperate need to obtain work and was willing to accept any kind of job.

Being willing to submit to any desire or impulse is not always the proper attitude to take. Much depends on the nature of the objectiveness to which willingness is applied. An evil force that overcomes conscience and takes control of one's actions is tantamount to being willing to let this happen. This fact is evidenced in cases where dishonesty and untruthfulness have proved expedient in order to obtain wealth and power. On occasions the expression "I'll do anything to get even" has been uttered in anger, indicating a willingness to resort to any means to obtain revenge.

On the contrary, it is well to remember those who have won admiration and respect by their devoted Christian lives and have prompted many to say, "I'll be willing to do anything for that person." Christians who practice this kind of dedication in serving the Master are demonstrating the joy of salvation through the redemption of sin, and thus become a witness for Him at all times.

To be willing to do anything for the Lord means just that. When guided to perform a service, no matter what it might be, or what sacrifices must be made, the Christian cannot live up to the principle of being willing by making excuses. This attitude of being willing according to expediency is contrary to God's will.

It is not always easy to sacrifice comfort and ease in order to follow the Master's wishes. The Gospel of Mark records such an incident when a young man came to Jesus and asked what he must do to inherit eternal life. Jesus knew his weakness and told him to sell his possessions and give to the poor. But the young man was unwilling to make the sacrifice and turned away sorrowfully. Yet it is an in-

spiration to study the lives of many who have sacrificed lucrative positions to become missionaries in a foreign land.

Many years ago in Bangalore, India, a Hindu youth became a convert to Christianity through the efforts of a missionary who had previously given him a New Testament. When he told his father of his decision, the father berated him soundly and told him to throw the Testament away. However, the youth stood firmly by his convictions and refused to do so. Then his father became very angry and said: "You are no longer a faithful Hindu. Get out of this house and don't come back."

The young man wandered around sadly for a while. Then decided to go to the missionary's house and tell him what had happened. The missionary took him in and arranged for him to work in the compound. He also studied to be a teacher. A few years later, he became a missionary to the natives in the Nilgiri hills. Here is the true story of a young man who left father, mother and home in order to serve the Lord.

A Christian's true willingness consists in walking that extra mile, and always being ready to perform a kind act or speak a comforting word. However, no matter how strong the will might be, one's own strength sometimes proves inadequate and the result is a failure. Fraught with human weakness, the many temptations and pitfalls cannot be negotiated without divine help. Jesus knew this when he said, "Without me ye can do nothing" (John 15:5).

The life of Jesus shows a perfect example of willingness. He suffered every kind of suffering which terminated in His death on the Cross for all our sins. Such a sacrifice impels a dedication to serve Him faithfully and generates not only willingness but eagerness to meet every challenge of the day. Thus walking daily with Him, the Christian need fear no obstacle on the highway which leads to God's eternal home. ●



BY CLARE MISELES



## OUCH - THE CRITIC'S TONGUE !

**J**IM SLOUCHED DOWN in his chair and covered one ear to drown out Miss Boyd's sharp criticism. She was hammering away, picking his theme apart like a regular crow. This wasn't right; that wasn't right. What *was* right? he thought—and steamed. But all he could do was just sit there—and glare!

"It isn't fair—" he muttered to himself, walking down the corridor.

"Hey, what's with you?" asked Don, passing by. "You look punch-drunk, like you just got one in the nose."

"No, but I wish I had," answered Jim sullenly. It's true, too. A punch in the nose would have been easier to take. After all, who likes a slap-in-the-ego? Who likes all enthusiasm and ambition driven out of their sails?

But, on the other hand, who does not need criticism? Let's face it, without criticism, your every idea and dream would shrivel up and die. Even talent, that God was good enough to give you, would just stagnate and in time disappear.

Every good idea that pops into your head really has to be goaded

and pushed into growing, and it can grow into something worthwhile and good through criticism. Suppose you come up with a bad idea; even that, slapped by criticism, can be redirected and guided to the right track.

Criticism is a necessary evil, all right. You have to face it. But *how* you face it is the important thing. The only way is with the right attitude. Attitude is a grand word to have as a right hand companion. It's a word you should keep by your side whenever criticism hits you. For that matter, make it your shadow all through life and you will find blue skies with the sun shining most every day.

It works this way. With the right attitude, you see things clearly, use your head, feel less hurts and have more peace of mind. But with the wrong attitude, you immediately take offense, misconstrue and misinterpret everything said to you, get moody, down with the blues, bitter, and walk around with a big chip on your shoulder.

How do you get the right attitude? There's no special formula, really. You just have to get right down to *you*! Talk to yourself. Tell

yourself to listen to criticism. Try to reason out why something is being said and weigh what you hear. Whatever you do, don't ruffle your back and go off angry.

When you really think things out, you know for a fact that even the best critic may not always be right about everything, but you also know that the poorest one isn't always wrong about everything, too. Take it in stride. Maybe there is something to be gained by what is said. This does not mean that what you have done is necessarily poor or bad or completely hopeless; it just means that maybe there is room for improvement.

Once you make yourself listen the right way, you dispel resentment, irritation, even disappointment; and from it all you may come up with a good trick or two to start you off with determination, enthusiasm and ambition to do a bigger and better job.

No, the critic's tongue is far from being a cookie coated with sugar frosting, but if you accept its necessary lashings with a stout heart and an open mind you are bound to find the real "sweets" of life. ●

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GO YE THEREFORE,  
AND TEACH  
ALL NATIONS, BAPTIZING  
THEM IN THE NAME  
OF THE FATHER,  
AND OF THE SON, AND OF THE  
HOLY GHOST.

## CHARTER BY DENZELL TEAGUE OF THE CHURCH

**E**VERY CORPORATION HAS a charter which is, in effect, a public statement that the organization is in business for a specific purpose. As long as that charter is valid those concerned with the operation of the corporation must endeavor to uphold the terms of the charter. When the business ceases to operate within the stipulations of the charter, the old charter must be annulled and a new charter instituted.

The Church has a charter. It is set forth in each of the Gospels (Matthew 28:19, Mark 16:15, Luke 24:47, John 20:21) and since that time has never been annulled. It is reiterated in Acts 1:8 "... ye shall be witnesses unto me ... unto the uttermost part of the earth." This is the specific purpose of the Church. If at any time the Church ceases to operate with this motive, what right has it to keep the name of Christ and to claim the promise of Christ's blessed presence and power?

Many times the promise is claimed "Lo, I am with you alway ..." (Matthew 28:20) while failing to remember that this promise was made in connection with the great charter and therefore, it is applicable only to those fulfilling its terms. The charter of the Church is issued not only to the grand Gothic cathedrals, but also to the most humble house of prayer. The success of the church is not to be measured only by its membership, its attendance, or even its finances. Some people may measure success in terms of how seldom the preacher gets to preach or how much the people rejoice.

However, the judgment of true success is how we have used that with which we have been entrusted (Matthew 25:14-30). We have the charter of the Church: the whole gospel for the whole man for the whole world. Judge, therefore; have we the right to be called a church? ●





The pastor was presented over nineteen hundred dollars.

#### RIVER ROUGE, MICHIGAN, YPE

The River Rouge Church of God recently conducted the most successful YPE contest in the history of the church. The purpose of the campaign was to increase our attendance, reach new people for Christ and the church, and to raise money for our building fund.

During this six-week period we visited four hundred and twenty three homes, and had a total attendance of eleven hundred and eight. Three hundred and fifty-nine of this total were new people. The total amount of offerings raised was \$1,932.16.

The efforts of the contest participants were coordinated under the able leadership of our YPE president, Vivian Cagle, (1963 National, Leader as well as Michigan State YPE Leader) assisted by Virginia Lee and Brenda Swangim.

The theme was "The King's Highway." The efforts of all contestants became keenly competitive as the *Blues*, under the direction of Neal Cagle and Rebecca Moore, tried each week to surpass the *Reds*, under the direction of Ronnie Ingram and Wanda Begley, in at-

tendance, offerings, and home visitation.

The highlight came on the night that the Little King and Queen of the YPE were selected. These honors were bestowed upon six-year-old Marty Ratcliff and four-year-old Dianne Levels.

On the closing night of the contest, the YPE president presented the pastor, Rev. Cecil E. Chapin, with over nineteen hundred dollars for the church building fund.



5 Day Home Trial

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# Education Without God

BY ROY BERNARD JUSSELL



**W**E ARE REAPING the whirlwind of education without God; for it cannot be said truthfully that the outrageous teen-age rioting, looting and defiance of law officers is the devil-prompted abandon of godless hoodlums only.

Included in the thousands are indisputably hundreds upon hundreds of high school and college students taking fiendish part in the orgy and ruin of character and property. That these hundreds of teen-agers are the end products of so-called good, middle class homes is established.

Education, secularly defined, is a process of training and developing the knowledge, skill, and *character*. Character is an individual's pattern of behavior, his personality. There are unsavory characters, even demonic; but teen-agers of both sexes hardly go to high schools and colleges for training to become borderline psychopaths, defined as perverse, impulsive, amoral, lacking in judgment, emotionally unstable and with asocial feelings.

Yet, from the horrifying conduct of these terrorist teen-agers, who hurl rocks, Molotov cocktails and obscenities at property owners and the beleaguered police, it confounds belief that among these were hundreds intent on gaining an education, *per se*. As a nation, we are education conscious. We are told that education is the panacea for poverty, delinquency, unhappiness and all ills besetting mankind everywhere.

Is this so? And what *kind* of education? This draws us at once to public schools and primary universities. Horace Mann, American educator in the nineteenth century, is credited with being the father of the public schools. In his enthusiasm, he prophesied: "The common school is the greatest discovery ever made by man . . . . Let it be expanded . . . and

nine-tenths of the crimes in the penal code would become obsolete; the long catalogue of human ills would be abridged; men would walk more safely by day; every pillow would be more inviolable by night; property, life and character held by a stronger tenure; all rational hopes for the future brightened." Today, some of the hope expressed in Mann's projected convictions has been rudely dashed.

We know from reading our newspapers that countless thousands of school windows are smashed by rocks thrown at night by students, school doors are jimmied open, classrooms disheveled and equipment left in ruins. Are the parents at fault? To a degree, certainly; but in defense of parents it should be acknowledged that the public school has, to a degree taken over the erstwhile role of the parent. The public school shapes the thinking of its students, much of it be atheistic, and in other areas at opposites from parental convictions.

So far as education without God is concerned, we know that in the ancient world Athens was a most literate society, yet she decayed from within. Germany under the beastly Hitler was a learned people, too and so was Mussolini's Italy. We want education *with* God, not without Him. We do not advocate a picket line in defiance of education. But we do insist that God, His Commandments and advocacies not be forgotten.

A quotation from James Burnham in his *Suicide of the West* is disturbing: "After all, has not Satan always been known to be the most intelligent of created beings; and was it not by leading them to eat of the Tree of Knowledge that he drove Adam and Eve from Paradise?" God intended for man to develop his mind but He would insist that the development include Him —not exclude Him. ●



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Cleveland (Cooley), Ohio	89
Williamsburg, Pennsylvania	89
Ladd Springs, Tennessee	89
Prosser, Washington	89
Geneva, Alabama	88
Indian Springs, Alabama	88
Ontario, California	88
Augusta (Crawford), Georgia	88
Wilmington (Castle), North Carolina	88
Garden City, Alabama	87
Winter Haven, Florida	87
Franklin, Ohio	87
Youngstown, Ohio	87
Dunlap, Tennessee	87
Middle Valley, Tennessee	87
Parkersburg, West Virginia	87
Tillman Corner, Alabama	86
Birmingham (Pratt City), Alabama	86
Albany (East), Georgia	86
Columbus (Hillcrest), Georgia	86
Freeburn, Kentucky	86

Flint (Kearsley Park), Michigan	86
Bladenboro, North Carolina	86
Bristol, Virginia	86
Albertville, Alabama	85
Umatilla, Florida	85
Winter Haven (West), Florida	85
Lawrenceville, Georgia	85
Crescent Springs, Kentucky	85
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Cleveland (Brookside), Ohio	85
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Lakeland (West), Florida	80
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Cincinnati (Eastern), Ohio	77
Sale Creek, Tennessee	77
Prichard, Alabama	76
River Rouge, Michigan	76
Hiwassee, Tennessee	76
Knoxville (Oakwood), Tennessee	76
Talladega, Alabama	75
Phoenix (Southwest), Arizona	75
Pomona, California	75
Metter, Georgia	75
Centralia, Illinois	75
Cawood, Kentucky	75
Winchester, Kentucky	75
Carlsbad (9th and Missouri), New Mexico	75
Kingsport (Chestnut), Tennessee	75
Alexandria, Virginia	75
Kelso, Washington	75

**SPIRITUAL RESULTS AMONG  
OUR YOUTH**

September 30, 1964

Saved	3,446
Sanctified	1,490
Filled With Holy Ghost	1,101

Added to Church	874
Since June 30, 1964	
Saved	7,821
Sanctified	3,410
Filled With Holy Ghost	2,685
Added to Church	1,594

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# Sunday School and Youth Statistics



By Donald S. Aultman  
National Sunday School and Youth Director

In a recent National Sunday School and Youth Board meeting the following measure was passed: "That in view of the need for space and the growing number of Sunday Schools and YPE's to be listed, we recommend that the Sunday School and YPE statistics in the "Lighted Pathway" be revised to list only the top twenty Sunday Schools and YPE's in attendance by name and without the attendance number."

Beginning with the January issue of the LIGHTED PATHWAY, the statistics will carry the twenty highest Sunday Schools and Young People Endeavors.

—Editor

## Sunday School

September, 1964  
500 and Over

Greenville (Tremont Avenue), South Carolina	769
Middletown (Clayton), Ohio	658
Cincinnati (Central Parkway), Ohio	640
Canton (Ninth and Gibbs), Ohio	630
Dayton (East Fourth), Ohio	595
Cleveland (North), Tennessee	520

400-499

Atlanta (Hemphill), Georgia	498
Jacksonville (Springfield), Florida	492
Griffin, Georgia	468
Cleveland (South), Tennessee	462
Hamilton (7th and Chestnut), Ohio	431
Nassau (Faith Temple), Bahamas	414

300-399

Lenoir City, Tennessee	377
Fairborn, Ohio	371
South Gastonia, North Carolina	364
Tampa (Buffalo Avenue), Florida	361
Buford, Georgia	359
Wilmington (4th Street), North Carolina	359
Delray Beach, Florida	356
Newport News, Virginia	353
Avondale Estates, Georgia	349
Chattanooga (North), Tennessee	347
Detroit (Tabernacle), Michigan	344
Anderson (McDuffie Street), South Carolina	333
West Flint, Michigan	328
Lakeland (Lake Wire), Florida	318
Daisy, Tennessee	308
East Liberty, Pennsylvania	303

200-299

Sumiton, Alabama	298
Milford, Delaware	290
Mobile (Crichton), Alabama	288
Anderson (Osborne Avenue), South Carolina	288
Dillon, South Carolina	287
Erwin, North Carolina	281
Jesup, Georgia	280
Indianapolis (West), Indiana	279
Orlando (Orange Avenue), Florida	278
Monroe (4th Street), Michigan	278
Laurinburg, North Carolina	275
Alabama City, Alabama	270
Austin, Indiana	269
Cleveland (Brookside), Ohio	267
West Gastonia, North Carolina	264
Rome (North), Georgia	259
Lancaster, Ohio	256
Pulaski, Virginia	256
Dayton (Oakridge Drive), Ohio	254
Brunswick (Norwich Street), Georgia	252
Winchester, Kentucky	252
Greenville (Woodside Avenue), South Carolina	251
Phoenix (44th Street), Arizona	250
Radford, Virginia	250
Rock Hill (Cedar Street), South Carolina	249
Whitwell, Tennessee	249
Jackson (Bailey Avenue), Mississippi	242
Cincinnati (Hatmaker), Ohio	239
Nashville (Meridian Street), Tennessee	236
Wilson, North Carolina	234
Tampa (Sulphur Springs), Florida	233
Baldwin Park, California	232
Brooklyn, Maryland	231
Alexandria, Virginia	231
Dalton, Georgia	230
East Lumberton, North Carolina	227
Fort Mill, South Carolina	226

Augusta (Crawford Avenue), Georgia	225
Lenoir, North Carolina	224
Saddle Tree, North Carolina	224
Lakeland (West), Florida	222
Chester, South Carolina	222
Columbia, South Carolina	220
Fresno (Temple), California	219
Decatur, Alabama	217
Rossville, Georgia	217
Greer, South Carolina	217
Lawrenceville, Georgia	216
Warren, Michigan	216
Johnson City, Tennessee	216
Birmingham (South Park), Alabama	215
Akron (Market), Ohio	215
Dayton, Tennessee	214
Salisbury, Maryland	212
Riverside, Georgia	210
Princeton, West Virginia	210
Easton, Maryland	209
Hamilton (Kenworth), Ohio	208
Greenwood (Durst Avenue), South Carolina	208
South Lebanon, Ohio	207
Louisville (Highland Park), Kentucky	206
Lexington, North Carolina	206
Greenville (Park Place), South Carolina	206
Parkersburg, West Virginia	206
Birmingham (Pike Avenue), Alabama	205
Huntsville (Governors Drive), Alabama	205
Melbourne, Florida	205
Alma, Georgia	205
Pontiac, Michigan	205
Rifle Range, Florida	203
Charlotte (Parkwood), North Carolina	203
Pelzer, South Carolina	202
Gastonia (Ranlo), North Carolina	201
York, South Carolina	201
Wyandotte, Michigan	200

125-199

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Perry, Florida	198
Chicago (Northside), Illinois	197
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Kimberly, Alabama	168
Albany (East), Georgia	168
Sevierville (Park Road), Tennessee	168
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Hixson, Tennessee	167
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Fort Lauderdale, Florida	164
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Pinsonfork, Kentucky	163
Greenville, Mississippi	163
Gaffney, South Carolina	163
Birmingham (Pratt City), Alabama	162
Pomona, California	162
Lexington (Loudon Avenue), Kentucky	162
West Liberty, Kentucky	162
Bristol, Tennessee	162
Logan, West Virginia	162
Vanceburg, Kentucky	161
Clearwater, Florida	160
Williamsburg, Pennsylvania	160
Elkins, West Virginia	160
Dearborn, Michigan	159
Sidney, Ohio	159
San Diego, California	158
Apopka, Florida	157
Barrow, Florida	157
Wallins, Kentucky	157
Blufffield, Virginia	157
Riviera Beach, Florida	156
East Burlington, North Carolina	156
Columbus (Belvidere), Ohio	156
Georgetown, South Carolina	156
Paris, Texas	156
Kelso, Washington	156
Crumbleys Chapel, Alabama	155
Arcadia, Florida	155
Miami, Florida	155
Winter Garden, Florida	155
McMinnville, Tennessee	155
Waycross (Genoa Street), Georgia	154
North Rocky Mount, North Carolina	154
Warren, Ohio	154
Morristown, Tennessee	154
Montgomery, Alabama	153
Lamont, California	153
Lebanon, Pennsylvania	153



Carson Springs, Tennessee	153
Memphis (Whitehaven), Tennessee	153
Kenosha, Wisconsin	153
Buhl, Alabama	152
Talladega, Alabama	152
Albany (8th Avenue), Georgia	152
Mount Olivet, Georgia	152
Rome (East), Georgia	152
Benton, Illinois	152
Cleveland (Cooley), Ohio	152
Asheboro, North Carolina	151
Willow Run, Michigan	151
St. Louis (Gravois), Missouri	151
Ninety Six, South Carolina	151
Woodruff, South Carolina	151
Middle Valley, Tennessee	151
Middlesex, North Carolina	150
MacArthur, West Virginia	150
Naples, Florida	149
Orlando (East), Florida	149
River Rouge, Michigan	149
Akron (Albrecht), Ohio	149
Dayton (Hoover), Ohio	149
Lemmon, South Dakota	149
La Follette, Tennessee	149
Fort Worth (Riverside), Texas	149
Albertville, Alabama	148
Trafford, Alabama	148
Jacksonville (Auditorium), Florida	148
Ravenna, Kentucky	148
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Tarboro, North Carolina	148
Everett, Pennsylvania	148
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Tampa (Temple Terrace), Florida	147
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Ware Shoals, South Carolina	147
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Hestertown, North Carolina	146
Birmingham (Woodlawn), Alabama	145
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Toccoa, Georgia	145
Jacksonville (Southside Estates), Florida	144
Honea Path, South Carolina	144
Pensacola, Florida	143
Warner Robins (Houston Road), Georgia	143
Richmond, Indiana	143
West Minot, North Dakota	143
Kingsport (Chestnut Street), Tennessee	143
Memphis (Park Avenue), Tennessee	143
Fitzgerald, Georgia	142
Fort Wayne (Third), Indiana	142
Baton Rouge, Louisiana	142
Covington, Louisiana	142
Boonsboro, Maryland	142
Edgemere, Maryland	142
Lakedale, North Carolina	142
Lincolnton, North Carolina	142
Graysville, Tennessee	142
Dallas (Oak Cliff), Texas	142
Chokoloskee, Florida	141
Marianna, Florida	141
Rockford (Ken Rock), Illinois	141
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Columbus (29th Street), Georgia	135
Starkville, Mississippi	135
Greensboro (Glenwood), North Carolina	135
Pembroke, North Carolina	135
Dunlap, Tennessee	135
Greenville, Tennessee	135
Soddy, Tennessee	135
Bradford, Alabama	134
East Gadsden, Alabama	134
Chicago (Naragansett), Illinois	134
Hillsboro, North Carolina	134
West Asheville, North Carolina	134
Hamilton (Tabernacle), Ohio	134
Williamston, South Carolina	134
Hiwassee, Tennessee	134
Marietta, Georgia	133
West Frankfort, Illinois	133
Greenville, North Carolina	133
Manatee, Florida	132
Samoset, Florida	132

Carrollton, Georgia	132
Savannah (Westside), Georgia	132
Shepherd's Fold, Louisiana	132
Rockingham, North Carolina	132
Valdese, North Carolina	132
Tyner, Tennessee	132
Mobile (Oakdale), Alabama	131
Jacksonville (Lane Avenue), Florida	131
Freeburn, Kentucky	131
Charlotte (Camp Greene), North Carolina	131
Princeton, North Carolina	131
Sweetwater, Tennessee	131
Parrott, Virginia	131
Santa Ana, California	130
Seaford, Delaware	130
Fort Pierce, Florida	130
Lafayette, Georgia	130
Bradley, Illinois	130
Elkton, Maryland	130
Akron (Kentucky), Ohio	130
Roanoke, Virginia	130
Fort Payne, Alabama	129
Indianapolis (East), Indiana	129
Massillon, Ohio	129
Florence, South Carolina	129
Knoxville (Oakwood), Tennessee	129
Birmingham (Tarrant City), Alabama	128
Summerville, Georgia	128
Newport, Kentucky	128
Lowell, North Carolina	128
Chattanooga (Brainerd Hills), Tennessee	128
Hartselle, Alabama	127
Zion Ridge, Alabama	127
Eldorado, Illinois	127
Washington, North Carolina	127
Greenville (Laurens Road), South Carolina	127
Lancaster, South Carolina	127
West Columbia, South Carolina	127
Memphis (Barton Heights), Tennessee	127
South Boston, Virginia	127
San Pablo, California	126
Aurora, Illinois	126
Williamsport, Maryland	126
Patetown, North Carolina	126
Thomasville, North Carolina	126
Cincinnati (Eastern), Ohio	126
Oakley, California	125
Atlanta (East), Georgia	125
Jonesville, North Carolina	125
Calvary, South Carolina	125
Abingdon, Virginia	125

NATION'S TOP TEN IN HOME DEPARTMENT ATTENDANCE	
Total Monthly Attendance for September	
Greenville (Tremont Avenue), South Carolina	4,321
Atlanta (Hemphill), Georgia	625
Phoenix (44th Street), Arizona	600
Tampa (Sulphur Springs), Florida	515
Maryvale, Arizona	500
Phoenix (South West), Arizona	450
Augusta (Crawford), Georgia	400
Decatur, Alabama	320
Elberton, Georgia	305
Barboursville, West Virginia	300

TEN STATES HIGHEST IN HOME DEPARTMENTS	
Alabama	29
South Carolina	25
California	17
Georgia	16
Michigan	14
Ohio	14
Pennsylvania	14
Arkansas	13
West Virginia	11
North Carolina	10
Oklahoma	10

REPORT OF NEW SUNDAY SCHOOLS	
Branch Sunday Schools organized since June 30, 1964	24
New Sunday Schools organized since June 30, 1964	25
Total Sunday Schools organized since June 30, 1964	49

TEN HIGHEST CHURCHES IN NUMBER OF PERSONAL VISITS BY SUNDAY SCHOOL WORKERS	
"Souls cost soles!" Enlist your Sunday School workers in systematic and regular visitation. It is the biblical method and it is the best way to reach people for Christ and the Sunday School.	
NOTE: Every Sunday School should report all visits to its State Director.	
Cincinnati (Central Parkway), Ohio	2,182

Greenville (Tremont), South Carolina	1,603
Middletown (Clayton), Ohio	1,500
Woodruff, South Carolina	1,308
Dayton (East Fourth), Ohio	1,200
Canton (Sixth), Ohio	1,165
Anderson (McDuffie), South Carolina	883
North Rocky Mount, North Carolina	704
Jacksonville (Springfield), Florida	675
Anderson (Osborne Avenue), South Carolina	674

## Young People's Endeavor

### Average Weekly Attendance September, 1964

200 and Over	
Dayton (East Fourth), Ohio	271
Fort Lauderdale, Florida	255
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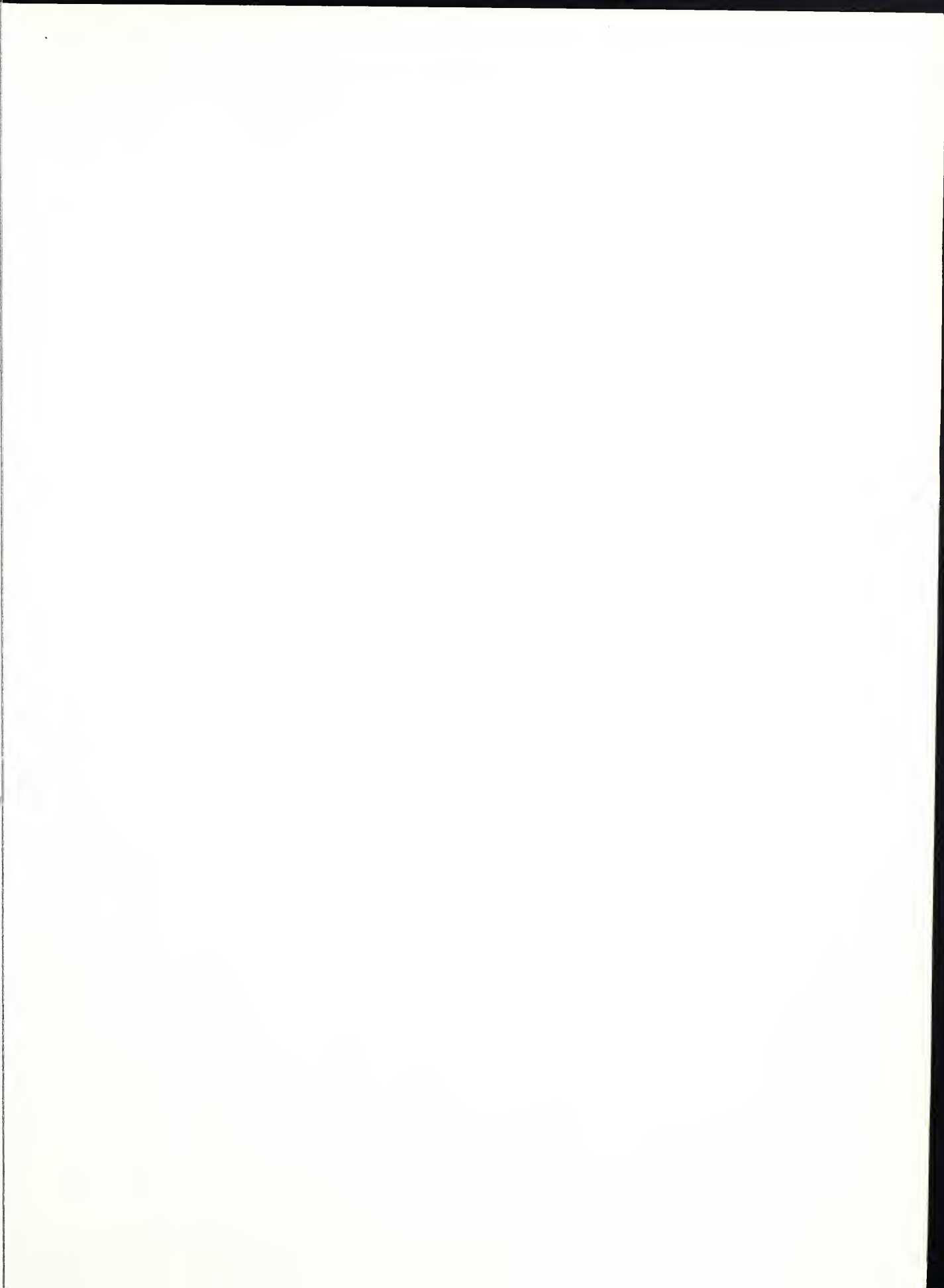
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